



*six persons and assemble around this table, and I will bring six Spirits with me."*

This last portion of this communication italicized, I have reason to believe came from a bad Spirit who had been constantly interrupting the more intelligent communications by his vulgar slang and doggerel rhymes. Thinking at the time that it was Henry Lochroy who wished me to form the circle, I asked a few friends to my house for the next evening, some of them being mediums. We soon found from the peculiar style of the communications that my surmise was correct. I will give a short specimen of this Spirit's communication through Johanna W. by the Spirit-board:

"I will try and do as I promised. I could not prevail on them Spirits to come with me. I intend to amuse you as well as it is possible for me to do." The spirit then influenced Johanna to strike Mr. T——. She resisted the influence, and it struck through her body and she nearly fainted. I told her to yield to the influence, when she threw herself into an attitude for boxing and struck him several times. The Spirit then spelled out through the board:

"You are an instrument in my hands, and I will exercise my influence to the best advantage. Every time you and T—— meet, whether in a private or public place, I will make you *box, pinch, bite or scratch him*."

This Spirit often spelled out doggerel rhymes, as I have already stated. I thought I had heard something like them somewhere before, and I asked him to give his name. He answered: "They called me *Old Slow and Easy*," but would give no other name. A neighbor, Mr. W., stepping in, I asked him if he could tell me who this Spirit could be, for I thought I recognized the peculiar language and rhymes. On reading to him some of the communications, laughing heartily, he exclaimed: "Dont you remember old F——, who used to annoy us all with his ridiculous poetry when he was drunk, and calling himself '*Old Slow and Easy*'?" I recognized the character at once, and asked the Spirit: "Are not you old F——?" "Yes; Mr. F——, at your service." I had never heard his nick-name of "*Old Slow and Easy*" until I learned it from Mr. W.

To return to Henry Lochroy: It is curious that about six months before this Spirit communicated with us at Belleville, a friend who paid us a visit afterward informed us that she received a short communication by the raps, at Ogdensburg, N. Y., from a Spirit who gave the same name. Immediately following the threat of "*Old Slow and Easy*" to make the medium "*box, pinch, bite and scratch*" Mr. T., came a communication from another Spirit calling himself "*Harding Simpson*," a physician of Louisville, Kentucky, as follows:

"I will give T—— all the information I can regarding that friend, if he will walk over here this evening at 8 o'clock." Are you acquainted with Mr. T——? "I have seen him; but I know not whether he is aware of my existence." "*Old Slow and Easy*" here added: "If T—— was here, I would sanctify him."

Nov. 2, 1858.—I forgot to tell Mr. T. to come over. The medium Johanna being in the room, the Spirit influenced her to place her hand on the board. "You did not inform Mr. T—— that I wished to communicate with him to-night." Can you not tell me for him? "I can not tell you. He must be present, and another medium also." What medium do you wish? "It is of no consequence to me; but I would suggest A. McL——," (a deaf and dumb youth.) What can I do to develop myself as a medium with the Spirit-board?—(it was a new form of Spirit-board I had just contrived.) "Spend a few minutes every day with your hands on this board."

Nov. 4, 1858.—"Well, friend T——, I am here." Who? "Harding Simpson. I will be happy to answer your questions." Respecting the Spirit-world? "I will answer your inquiries on the conditions, not on the locality of heaven." Are there different degrees of Spirits in the Heaven you inhabit? "There are seven degrees of happiness." How many of misery? "There are the same number of remorse and misery." Have the happy Spirits occupations to exercise mind and body like ourselves? "There are the intellectual. They are occupied in instructing the ignorant." Have you any priests? "No; we are all equal." Do you require labor for your support? "No." Do you require food? "Yes; we subsist on the manna of life." Is the manna of life a spontaneous production of the fields of the Spirit-land? "Yes, of our vineyards." Are there varieties of this spiritual food? "Yes." Do the Spirits require clothing? "Yes." Can you convey any idea

of the kind of clothing? "It is pure and white. It is a gift from God." Are the social and conjugal affections known amongst you? "Yes." Have you wives and children? "We have conjugalities here as you have on earth." Are children born to you as on earth? "No." What is the nature of the relation between husband and wife in the Spirit-land? "They have pure and holy affections and ties that never will be severed as long as we continue to love and serve God." Are the conjugal relations ever renewed in Heaven? "Yes; those that served Him faithfully on earth will be permitted also to serve Him together in Heaven." Is the Spirit after death conscious of the corruption of the body? "No." Is it anything to it after death? "No more than clay." Does the same body rise again? "No." Is it united to a new body? "Yes; a spiritual body." Is every man judged immediately after death? "Yes." Does every man immediately receive his reward or punishment? "Yes." Is there such a place as Purgatory? "No; there is no such place. It is conscience. Also, there are no burning flames as it is represented to men on earth. It is a hell of remorse. Good night!"

I should here state that the medium is a Roman Catholic. I had, until within a few days ago, no means of ascertaining whether any such person as Harding Simpson had ever lived at Louisville, Kentucky; but while lately on a visit to a married daughter in Toronto, I accompanied her one evening to visit a Mr. and a Mrs. P——. Mr. P—— and his wife are Americans and Spiritualists. In the course of conversation, I heard him mention Louisville several times, and it at once occurred to me that I would ask him if he ever heard the name of Harding Simpson in Louisville. "Indeed I have," he replied, "and connected with a very curious circumstance." He then told me that he had attended some meetings of persons interested in some road or railroad which passed through or near the two counties of Harding and Simpson, when some question occurred as to some particular fact, when a gentleman present observed, "If Harding Simpson was here, he could tell us all about it." Mr. P—— was struck with the singularity of the name of Harding Simpson occurring in reference to the two counties bearing his name. The gentleman who made the observation immediately explained the matter by stating that the two counties were called after the two families of Harding and Simpson, who had first settled them, and that a marriage had taken place between the two families; hence the name of Harding Simpson. Writing from memory, I may not have stated the facts quite correctly; but this, as far as I recollect, was the substance of what Mr. P—— told me. When I asked the question, Mr. P—— was quite ignorant of my motives for asking it, and I myself at that time did not know there were any counties in Kentucky bearing the names above-mentioned. I relate this fact as an unanswerable test of the truth that none but Spirits of the dead could give such facts; and from what I have seen of Spiritualism. I have not the slightest doubt that the communications were given by the Spirit, partly, at least, as a test to remove our doubts respecting the source whence these communications come to us. The Spirit Harding Simpson called himself a physician, but Mr. P——'s impression was that he was a lawyer. Now if it could be ascertained that he was a physician, it would afford a double test for those who are skeptical on such subjects.

I will close this communication with an account of an interesting sitting I had at Belleville on January 25, 1859, with Mrs. R——, a member of the Society of Friends, who is an excellent medium with the Spirit-board, one of which Mr. R—— got a carpenter to make after the model I gave him. Mr. R—— had requested me to relieve his next-door neighbor of the rheumatism, from which she was suffering. After applying my hands for about an hour, I completely relieved her, and returned with Mr. R—— to try the Spirit-board with Mrs. R——.

As soon as we placed our hands on the board, we received the following communication:

"How much I rejoice to be able to communicate with you!" Who communicates? "Howard. Keep your heart with all diligence." Are you Howard the philanthropist? "Yes, I am the true Howard. You are a man chosen to do good to others by healing diseases. Keep unholy thoughts away from your mind, and you will become more and more fitted to do good to others. Mr. M., I am both doing and looking at your doings. God be with you." Is my healing power increasing? "Yes, decidedly. Do no wrong to any one. Love your enemies and you will come to God, and He will strengthen you in all your doings." Mr. R—— asked, What are we to think of the writings of Swedenborg, Judge Edmonds, and

A. J. Davis, who disagree with each other respecting the Spirit-world? "You must not expect to find them all one in opinion. You look too much to other men like yourself, instead of waiting upon God to enlighten you by his own holy power. Mr. R——, God is calling upon you to see how goodness and truth shall ever be victorious over evil and falsehood." Do Judge Edmonds and A. J. Davis actually see the scenes in the Spirit-world they describe, or are they deceived by their own imagination? "Yes, indeed; they see things in the Spirit-world, but they differ in their way of communicating what they see." Do all good and bad men become happier in the next world? "Yes; but some of them take no pleasure in improvement." Have you ever seen Swedenborg? "No, never. He is in a different sphere from what I am." Now, can mediums who profess to see things in the Spirit-world, differ as to matters of mere fact, and yet tell the truth? "Will you allow me to say that a man may be wanting in capacity, so that he sees only that which his wanting brother will not be able to describe. Take, for example, yourself. You are not able to describe a thing as Mrs. M. You are not wanting in capacity, but you do not color so strongly as she does. So you would describe the same thing very differently. You will soon see those things for yourself; then you will not desire the testimony of another." Shall I, then, die soon? "No." Shall I see them in this life? "Yes; but not till you become more spiritual and less worldly-minded. Soon will your grandest hopes be realized. You will soon know for yourself how beautiful, how passing glorious are the worlds where desires never go ungratified. Tell Mr. R. not to depend on any one, but let him go to the Fountain whence flows true knowledge." Do you mean the Scriptures, or Nature? "God only. God only!" Have you anything more to communicate? "No; God bless you, Mr. M."

Some time after receiving this communication, Mr. R. asked me to try my healing power on one of his boys who had the scarletina. I found his pulse at 120; I had never before attempted to cure fever of any kind. I applied my hands on each side of his body. The heat was so great, and occasioned such an unpleasant feeling up to my elbows, that I had frequently to bathe my hands in cold water, and then applied them again. In about an hour I was enabled to remove the fever. The boy slept quite calmly through the night. In the morning, however, Mr. R. came to me again, saying the fever had returned in some degree. My little patient told me that his throat was very sore on one side. I held my hands round his neck for some time, and it relieved the throat. The eruption came out all over his body, and his throat did not trouble him again. In a few days he was quite well, and his worthy father felt sufficient faith in my healing power to dispense entirely with all other medical aid. He did what very few will do. He trusted to careful nursing and the "*Its Medicatrix Nature*."

J. W. DUNBAR MOODIE.

BELLEVILLE, C. W., May 25, 1859.

#### LETTER FROM JONATHAN KOONS.

MOORE'S PRAIRIE, JEFFERSON CO., ILL., June 15, '59.

MR. CHARLES PARTRIDGE: Your kind favor of five numbers of the FIRESIDE PREACHER, and an accompanying letter, were duly received, and I proceed, without delay, to answer the queries contained in your letter.

First, as to my "present state of faith and knowledge respecting Spiritualism?" My faith is firm as the granite pillar of Pike's Peak, in Spiritualism, and my knowledge relating to the same is more precious than all the virgin gold it contains beneath its eternal snow-capped summit. High and lofty as the great theological mountain may lift its frozen and unprolific summit in the frigid zone of a benighted orthodoxy, it never can again shut out those genial sunbeams of Spirit-influx with which I am experimentally blessed. My knowledge is voluminous relating to the same; but an exposition would seem almost as preposterous to the world, as would an attempt to introduce an orchard of tropical fruit into a frigid latitude. \* \* \* John Tippie has removed to Lynn Co., Kansas Territory. They continued holding Spirit-correspondence up to my last account from them. \* \* \* I will remark that the seeds of Spiritualism are already sown in this so-called "Egyptian land," (Southern Illinois.) In an adjoining neighborhood, at the residence of Dr. Wilkey, regular circles have been held, among the members of which are some promising mediums for trance speaking, writing, and physical demonstrations. Also, a venerable old clergyman, (Mr. M.) whose talents are very rarely surpassed, has taken refuge in the new school philosophy, to the utter astonishment and mortification of his devoted followers, and his brothers in the

cause, of which he was a public and prominent teacher during forty years of his life. He has recently labored under physical afflictions, of a rheumatic character, so as to render him almost helpless. During his confinement, several of his clerical brethren paid him visits, for the purpose of convincing and convicting him of the lamentable errors into which he had fallen, under Satanic influence—he being very frequently actuated by Spirit-influx, as a medium. These visits were truly interesting; for their efforts to convince him, under the powerful defense made by Mr. M., were entirely impotent and insignificant. Some wept, and begged pardon for their intrusion. Others, who were more sanguine, denounced him as an infidel and heretic, led on by Satanic influence, and left him as one of the lost. The Christian Church at Spring Garden, near this place, has recently been offered him as an inducement to deliver a course of lectures to the citizens on the subject of Spiritualism, who have become anxious to hear what the strange, "God-forsaken" man has to offer. This, we hope, will be accepted as soon as his health permits.

We have not been in a condition to hold public circles since our exit from Ohio to this place last fall. Recently, however, we became somewhat hungry for spiritual nourishment, which led us to a renewed effort to receive manifestations. This we carried into effect in the presence of L. T. Dean of Ohio, and my own family, in which we reaped a consoling reward. We had a genuine Spirit-correspondence through the trumpet, and no mistake. This effort has been since repeated with equal success. We have been repeatedly solicited to hold circles for the benefit of investigators, but have as yet declined, for various reasons not necessary to enumerate. At Salem, Ill., I opened my library of spiritual books, and left them in care of E. Williams, for public inspection and perusal, during the last winter. Mr. Williams informs me that the spiritual books were constantly kept warm in the hands of as many as they would serve, which resulted in an extensive conversion to the doctrines and facts set forth therein. There are quite a number of sane and stable minds surrounding us, who express a great desire to know more on the subject of modern Spiritualism, had they but an opportunity. The best we can do for them at present, is to give them reference to your catalogue of books, for sale, on the subject, contained in your invaluable paper, the "TELEGRAPH AND FIRESIDE PREACHER."

Yours fraternally, JONATHAN KOONS.

### VISIONS OF THE NIGHT.

There are some who do not believe in visions of the night when the earthly body is wrapped in profound slumber, and is dead to the outer world. But let me tell my skeptical brother, that if he will candidly and honestly seek for truth in that way, he will assuredly get it. I have had the most difficult questions solved, that which I could not in any way comprehend in my wakeful hours, through visions of the night. I have been shown things which occurred exactly as I saw them in my vision. I often look back to my boyhood, and contemplate the many things which I saw in the manner spoken of. One or two of them I will mention:

One of my old play mates left the form at the age of eighteen or nineteen years, a short time after which I saw him just as I always had seen him while in the form, and talked with him freely for some time, but when I awoke, to my surprise and astonishment, I found it was a dream! But we met again and again many times, and while I was with him, and conversing with him, I knew he was not dead, but when I would awake, I would be almost shocked to find it not so. I continued to see him until his elder brother passed into the spheres, when I held intercourse with him as with the one before mentioned, which is stamped on my memory, never to be forgotten.

The last interview of this kind that I had was about eighteen months ago. My father having passed into the higher life three years since, he came to me, but this time I knew he had come from the spheres. He told me many things with regard to the other world. I propounded many questions, and he gave me satisfactory answers to all except one, that with regard to the spheres. I must now tell you that he belonged to the old school Presbyterians, and died in that faith. When he was about to leave me, I asked him what sphere he was from, when he turned his head as if to comprehend what I had said. I put the question the second time, when he seemed to be more anxious to understand me than ever, but went away without answering my question, which proves to me that there are very many that pass into the other life who are not acquainted with the term sphere. \* \* \*

VERMONT, ILL.

## SPIRITUAL LYCEUM AND CONFERENCE.

### FIFTY-FIFTH SESSION.

QUESTION: What constitutes Freedom, and what are its laws?

Dr. ORTON was moved to consider the question in some of its more obvious aspects. It ought to be best understood socially and politically. As politicians we ought to know something of human rights, and yet we meet with men every day who know them only in name. He was forcibly reminded of this, the other day, in looking over the columns of the New York Sun. That paper rejoices in a correspondent who hails from Texas, and has lately taken upon himself to enlighten the darkness of Saxon civilization upon the subject of Indians. He appears to consider them as a disease that Nature, with her characteristic imprudence, has somehow contracted, and he calls upon the democracy to cut them out like a cancer—the only cure is extermination. A grand idea of freedom that man must have, to be sure!

Mr. COLES said: He was not present at the previous meeting, but glancing over the TELEGRAPH Report, there was much with which he could agree. One gentleman had objected that it was a paradox to talk of law as associated with freedom; but in his judgment, freedom is the legitimate offspring and heir of law, as its perfect inheritance. God, the only absolutely free, is the most bound. He not only may not, but can not disobey the laws of his own being. These bind Him to us and to all that he has made, and the tie can not be broken. How is God to be severed from the doing of eternal right? In this perpetual doing is perfect freedom. Popularly estimated, freedom is license—the power to act without restraint. But true liberty is not licentiousness. The French liberty of the last century was a horrible despotism. That man only is free who feels a perpetual prohibition against overstepping the bounds of right. Freedom binds all things to the right—to the sphere of their uses; and the law is universal, alike exemplified in the order of starry worlds and in man.

Mr. BRISBANE: That person, thing, or force, is free, being in a condition to manifest according to the laws of its true nature. Whoso can do this, is free. Raphael, for example, had the painter's instinct, force, or affection. Newton had a natural attraction for truth. His life's love was in analysis and synthesis; with him, it was an ever-present desire to know. Now, these men were free, being in a condition to expend their natural powers in the direction of their natural desires or ruling affections. To be free, therefore, is to be in the orderly exercise of the peculiar forces, loves, instincts, or whatever name is preferred by which to designate the specific value of an individual. When the man can act or use his forces in harmony with the original design of his manhood, he is free; and not otherwise. Every other condition is a slavery. True, these forces may overact; and it is from this overaction on the part of ourselves or others that bondage ensues. The sexual passion may be outraged, but love is good, ambition is good; it is not enough that these forces act, but they must act in natural order to produce an orderly result. This is the law of all forces, whether cosmical or human.

Practical reform has for its true object the placing of every man in his place. First, it is to see to it that humanity be well born—that the all-potent spirit have an efficient body. Then it must regard the special uses or natural forces of the individual, and provide a proper field for their activity. It must not make a canal driver of Raphael, and a blacksmith of Newton; it has only to create conditions in which they can make what they will of themselves. Having obtained at least a glimpse of the eternal value of an individual, placed him or her in the best condition to express it, and secured to that expression its just reward, the reformer has done what he can to secure universal freedom, and may safely leave the rest to God. That this is natural freedom, is everywhere exemplified. The reindeer is free in Lapland, the lion in Africa. The bird is free on the wing, the fish in the water. Man is a beautiful spiritual organism—an infinite complex of uses—and, like every other thing, he is essentially good—pre-eminently good. But he is born a child, and therefore needs culture. All slavery is artificial; it is the absence of scientific direction. Nature places everything in freedom; and man, when he is obedient to nature—when he occupies the place designed him by nature, is free.

Dr. GOULD has to lament the unusual necessity, in this particular instance, of differing from Mr. Coles. Liberty is that state which is superior to all law. Law is for the sinner; good men are above it. The Apostle Paul and "the Revised Statutes of the State of New York" alike hold this view, and either of them is good enough authority for him.

Mr. BEESON accords with the prevailing definition. Freedom is the enjoyment of all the natural faculties, or powers of the individual, so exercised as not to infringe upon the happiness or natural rights of another. He can not accept the notion of Dr. Gould, that freedom means superiority to law, because, in that case, God is not free. Moreover, inasmuch as the freedom of a saint even, must have respect to the freedom of another, there is of necessity a law of relation between him and that other, which he must know and observe, else he can never rise to the dignity of a saint, or preserve his saintship, having once achieved it. Hence, however lofty may be his flight in the regions of "moral purity," law and obligation are higher than any plane of

perfection he can ever reach, seeing that the infinite good is ever manifested by authority of infinite law.

Mr. FOWLER: Dr. Gould's position is untenable. Freedom can only exist under appropriate conditions, and condition implies law. To be free, we must comply with the laws of freedom. Now, it is a law that we cannot be free ourselves unless we respect as well the freedom of others. This is one of the required conditions, from a compliance with which there is no escape. There is a broad distinction between freedom and liberty, as liberty is generally understood. It is by no means uncommon for people to take liberty (in the popular sense) at the expense of freedom.

Dr. ORTON said: There was a manifest want of freedom, and a lack of its appreciation, even in this the vaunted land of its birth. Notwithstanding the annual infliction of "spread-eagle" oratory in its praise, and the weekly thanking God in our prayers that we have so much of it, the genuine article is by no means abundant. His friend, Mr. Beeson, had informed him on his return from a tour through a portion of the neighboring States, whither he had journeyed to present the claims of the American Indians, that, whether he implored the aid of Methodists, Baptists, Presbyterians or "Progressive Friends," in behalf of the robbed and persecuted aborigines, he found in most instances, that the knowledge of his being a Spiritualist had the mysterious but certain effect of closing both heart and pocket against every appeal in favor of that abused people. They were not free to do good (more's the pity,) because, forsooth, John Beeson is Spiritualist!

Mr. BAKER said: Although freedom is the subject under discussion, liberty appears to be the theme on which the speakers have exercised their logic. It appears to me that the distinction between freedom and liberty has been overlooked, and the two words used as synonymous in meaning, whereas they are separate and distinct. Freedom, as I understand it in its fullest sense, is a condition. It has its laws, by which it is controlled and governed. It is a state in which the individual acts in perfect accordance with all laws, and in true harmony with nature; not because he is obliged to, but because he prefers to—his happiness thereby being perfected in the highest degree.

A great mistake is made in supposing freedom to be in the gift of any one. It is not so. It is a condition only obtained by personal exertion and labor—by culture of self, and a growth into harmony with all laws, and hence is more strictly governed by laws than despotism itself. Liberty, so frequently fought for, is the desire to be free from some particular restraint which the individual or individuals labor under. It is partial freedom, and those emancipated from such bondage in turn often become despots. Their liberty frequently assumes the form of license, and runs into bloody excesses, as witnessed on the success of the French Revolution.

To obtain freedom we must be divested of every thought or emotion that runs counter to any law. To obtain liberty we must be released from the yoke that restrains and binds us in the particular thing complained of. Liberty is itself a law, freedom is a compliance with all law. Liberty is a gift; it can be guaranteed, but is limited. As the old adage hath it.

"Who would be free, himself must strike the blow."

not merely to remove the external shackles forged by the laws of man, but to remove the more deeply seated selfish passions which make all men slaves. When an harmonious man shall exist, then will there be in that man freedom in its fullest meaning, and like the mighty planets, he will revolve in his sphere untrammelled by aught to mar his beauty or intercept his course. Such will be the freedom of man at some period of time in the life to come.

Dr. HALLOCK gave a history of the causes which led him to an erroneous conclusion with respect to "The Dancing Hats." His statement will be found on page 127.

Adjourned.

R. T. HALLOCK.

### A. J. DAVIS' POST OFFICE ADDRESS.

WAUKEGAN, ILL., June 24, 1859.

CHARLES PARTRIDGE:—Dear Friend,—Permit me to give notice that our address for the months of July and August will be "Care of C. O. Pool, Buffalo, N. Y.," at whose hospitable home we expect to spend the time upon subjects which require the pen. It is supposed that the next Philanthropic Convention will be at Buffalo. If this is a correct supposition, and I am at present hoping that it is, then we will remain there until after those days in September. Our friends of different places in Michigan will permit us to pass them, I am sure, if we hereby promise to return at some future time when the season for lecturing is more propitious. In fact, I am almost unfit for public meetings just now, because my whole mind is surcharged with "Thoughts" and "Ideas" designed to appear in the Fifth Volume of the GREAT HARMONY.

Fraternally yours,

A. J. DAVIS.

We trust friend Davis's supposition that the next Philanthropic Convention will take place in Buffalo in September next, is a prophecy. Buffalo is a large place and a central point, easy of access, and has many attractions in the vicinity, and we suppose the place for holding said convention is settled, and we trust humanity will have occasion to rejoice in the deliberations of the convention when it occurs.



Rev. Dr. Chapin's Sunday morning Discourses are exclusively published, verbatim, in this paper, on the Tuesday following their delivery.

### REV. DR. E. H. CHAPIN'S DISCOURSE,

DELIVERED SUNDAY MORNING, JULY 3, 1859.

"Where the spirit of the Lord is, there is liberty." 2 Cor., 3:17.

The emphatic word in this sentence will to-morrow be upon many lips, and with more or less truth of conception will be represented in many minds. It may be well for us, then, to-day, to get at the moral and religious significance of the term, the noblest meaning which we can attach to the word, and the indication of all that is really precious in the thing. The apostle is speaking here of the law as contrasted with the Gospel—the spirit with the letter. A veil, he says, is upon the heart of the Jew, as a veil is upon his face when the law is read in the synagogue, as was the custom in Paul's time; as is the custom even now. But when the Jew shall turn to Christ, that veil shall be taken away. He shall pass from the shadow into the light; he shall see through the symbol to the reality; he shall be delivered from the bondage of the letter into the freedom of the Spirit. "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty."

This is a very broad and general truth, full of meaning, admitting of various applications, very suggestive of joy and nobleness, of glory and power, and the highest elements of all true life. The word "spirit" itself is pervaded with the idea of liberty, as being that which is unlimited, which moves freely, which goes where it will. We attach this idea always to the word "spirit;" we think of something unbounded, unconfined, moving according to its desire, according to its aspirations; and the word itself, I say, is pervaded with the idea of liberty. "Where the Spirit of the Lord"—in other words, where the Spirit of Christ—is, there is liberty."

In the first place: The Spirit of Christ works within, where is the spring, the essence of all genuine freedom. Freedom, I hardly need say, does not radically consist in free maxims, in free institutions, but in free men. Those maxims, those institutions, may constitute conditions of freedom; they may exist as the framework of its expression and its development, but they derive their significance and their value from the freedom of human minds and human souls. Alas! we all know how, amid prevalent forms of Democracy, and sounding mottoes of liberty, there may exist the veriest despotism, and the most abject slavery, blind party spirit and rampant demagoguism. When such is the case, of what avail are technicalities of freedom, and theories on parchment? These are valuable only as they furnish conditions and inspirations of that liberty which consists in harmonious development and uplifting of personal sentiments and faculties. Without this, all such forms and signs of freedom are but fossil symbols in which the spirit of past achievement is petrified, and which lie around us in the strata of tradition. A declaration of independence is not freedom; a constitution is not freedom; universal suffrage is not freedom. The right to elect our rulers, or legislators, the right to worship according to the dictates of our conscience—call you this freedom, when the elector smother his conscience in his ballot, and the worshiper sacrifices his reason in his pew?

I repeat, then, the standard of true freedom is the inward condition of a man, or of men. In order to build free institutions, the builders must themselves be free; and men themselves are free just in proportion as they are conquerors over vile inclinations, moral hindrances, moral slavery, over all that degrades the affections or chains the will. If we were able to take the spiritual census of any community, there would be a new classification of freemen and slaves. Men who brag of their liberty would be found to be loaded with shackles, and shut up in narrow dungeons, where they can hardly turn round or stand up straight; walking under God's broad heaven, breathing his own free air, boasting that they may do what they please, and yet slaves to the meanest masters; for they are in the thralldom of willful ignorance, and captive to their own lusts. Here is a man bustling through our streets, active in affairs, of much notability and influence. He is loud in the assertion of his "rights;" he is loquacious upon the subject of "freedom"—that is, freedom for himself. Perhaps you would hardly think it, but he is a slave; not a fugitive slave, exactly, so we can not celebrate the Fourth of July by sending him back to his owner; he is a white slave, of white descent, so he can not be sold upon a slave-block; but he is in terrible bondage; he has got the worst kind of a master; it is his own meanness. It doesn't quit him night or day; it does not inflict blows on his body, but it gives his soul all sorts of contractions; it dries up his very life. He doesn't really enjoy life; no genial sunshine, no inspiring air, no fresh, broad vision; he is a slave, and his master is in his own sordid and selfish disposition.

Here is another—a free-born citizen of the United States—with "a right to do as he has a mind to" at least, so he says; but you are not long in finding out what he has a mind to do; and you see what that very condition of mind is—a condition of bondage. He is the bondman of his own lusts, the instrument of his own passions. It is a terrible thing—a dreadful state—when a man is in this way; when, instead of being the master of the impulses within him, he is their instrument. When a man is driven by the powers that God gave him to rein and to guide, there is a terrible state of bondage and slavery. That is the case with this man; he feels his burden very often; he

feels that he is degraded; he knows the sacrifices he has to make—not merely outward sacrifices, the loss of his fortune, of his position in society, of his character—but he sacrifices his very affections, all upon the altar of this one burning appetite. He will do things under its dictation that would freeze his blood with horror in a sober hour; he will violate the highest sanctities under the driving lash of this brutal appetite. Isn't that man a slave? His master doesn't let him have any rest; he torments him continually. There are cool, quiet hours, when the most brutalized slave on a plantation may creep into a corner and find a little rest, and feel that God is around him, and find some solace in the simple piety which lifts his spirit to the Father of all. But this man has none. Go where he will, this burning, tormenting appetite is with him. Is any outward slavery more than a symbol, and a very imperfect symbol of that?

And then you will find a young man who says he has got his liberty. Is there anything more mournful than exhibiting to the world a ridiculous spectacle of an unguided will, an uncultivated mind, all swept by the whirlwinds of impulse [here the sound of a fire-cracker, ignited by some boy out-of-doors, reverberated through the church]—just like that young man there—and yet boasting of his liberty! And you will see hundreds and thousands to-morrow, free, perfectly free in this glorious nation; and you will see a great many such free men showing their liberty, about six o'clock in the afternoon, by staggering under their burden. Every day we see such instances as this. We find men with all the forms of outward freedom, with all its privileges, swept and controlled by some burning appetite, and the difficulty with a great many of them is, that not only are they under the despotism of their own appetites, but there are agents ministering unto these appetites; and when they themselves would endeavor to get the better of these appetites and passions, you will find all sorts of impediments and temptations thrown in their way. Our great city here, with its church-steeple and plate-glass civilization, cannot let the poor, thirsty man have a few fountains where he may get a drink of pure water; and why? Because the tempter objects to it. Spread out your ships, rear your walls of traffic, boast your glory, great city! but you can not give to some poor child of God, some poor fellow-creature of Christ, a cup of cold water! It is no wonder that a great many men with no resources to fall back upon, and with temptation before them, it is no wonder that they continue slaves in this way, to lust and to appetite.

But these are prominent and gross instances of slavery. There are others more subtle. One of these is the slavery of man under conceit. He does not know it; he does not know that he is "playing fantastic tricks before high heaven," that he is riding some hobby to which he is sacrificing truth and even honor and all other claims. He does not know that, in reality, he is one of the veriest slaves. So men are slaves to their vanity, slaves to their ignorance, slaves to their prejudices, slaves to their cowardly fear of God's truth very often, slaves, sometimes, to the traditions and statements of other men, to what they have been taught and told by those who have gone before them, in not using the birthright of reason and the prerogative of their own judgment. They are afraid of truth, lest it should jar upon their faith; they have but little confidence in their faith; concerning many things they don't dare to ask whether they are true, but whether they are popular. There are probably many who know they are bigots, but they dare not be anything else than bigots. Oh! this is a terrible slavery, not to have the freedom of our minds, the freedom of our judgments, the freedom to express what we think. It is not that our Constitution says, no man shall be proscribed for his religious statements; that is not enough; it is that you shall dare to speak your opinions. Oh! we move too much in platoons; we march too much in sections; we do not live in our vital individuality; we are slaves too often in mind and heart, if not in our appetites.

I repeat, if you take the spiritual census, you will see a great change in our estimates of the number of freemen and slaves in the community. The Spirit of the Lord, the Spirit of Christ, delivers us from this bondage, because it is a Spirit, and it comes in among the spiritual springs which are the sources of all that is evil. It comes in among the affections, the inclinations, the faculties of the mind, the motives of the heart; and when it does its work with a man there, then there is liberty.

But I proceed to observe, in the next place, that the Spirit of Christ is the spirit of true liberty, because it enables us to do what we will. Now this, you know, is the crudest conception, it is the crudest definition and idea of liberty—the power of doing what we will. Ask the boy who finds some restraint put upon his action in firing his crackers to-morrow, what liberty is, and he will say: "This is a free country, and I've a right to do just what I've a mind to." Now, my friends, that is the crudest definition, and yet, it is the highest and the noblest definition also; for true liberty is the right to do just what we have a mind to. The strict meaning of the Greek word for liberty in the text is, "he who can walk where he likes;" that is the meaning of *eleutheria*. And it is strictly true that where the Spirit of the Lord is in the heart and soul of a man, he can walk where he likes.

You may say, this seems to be the exact opposite of the Chris-

tian consummation in the soul of a man; that Christianity consists in giving up our own will. Man pleases to violate the laws of society; he does it, and you say that the very center and core of sin is self-will; and so it is. And yet I say the highest liberty is doing what a man pleases. The Christian result in the soul of man is that he shall be enabled to do what he likes. Surely it is so, because the Spirit of the Lord in the heart of a man makes him like to do God's will. God's will becomes his will; his will is God's will; and when the Christian spirit works in a man, it makes him like to do God's will; and there you have the definition of the crudest conception of liberty. It is harmony with the highest practical result of liberty. It is the noblest transformation that can take place in a man when he has been brought to harmonize his will with God's will, and make God's will his will, and to do that because it is God's will. That is the great work which Christ came to do; that is the highest transformation and conformation of the human soul.

This is the peculiarity of Jesus Christ, that he did God's will. I do not know that any expression is oftener upon his lips than that: "I came not to do my own will, but the will of Him that sent me." "I came not to do my will, but the Father's will." All through he exhibits to us the sublime spectacle of perfect freedom in perfect self-surrender to the divine purpose; and clear through, even to the last hour—that hour when his spirit seems to have been more overborne than at any other time, when it seems as though he could not himself become reconciled to his fate—that dark hour of Gethsemane, when before him rose the shadow of the cross, the spectacle of human desertion, of public shame, the wounding thorns and the piercing nails, the darkness of the moment when it seemed even as though God's face was veiled from him; when, in that hour, he shrank and prayed: "Oh! Father, if it be possible, let this cup pass from me"—a prayer that has gone up from ten thousand deathbeds since then—when he lifted up that prayer of agony to God, amid the night-dews of the garden—even then he said: "Not my will, but thine, be done!" That is the sublimest condition into which a man can come, when he perfectly surrenders himself to God's will, and does what he likes, because he likes to do God's will.

Does what he likes! The whole element in this process is love, not force. The Spirit of the Lord is the spirit of love to God in the heart of man, and without that there is no doing the will of God. Why, the majesty of God appears in this, that he won't force the will of man. Indeed, no earthly creature, no man who has self-respect, will force any other man's will. He says: "If you can't give me this of your own free will, do it not; if you can't be my friend by the warm, instinctive impulse of your heart, then do not be." He respects the will of another, and if the will does not move toward him by the impulse of another's action, he does not want it. That is the impulse of every noble heart; and surely the majesty of God would not condescend to force the will of man, even if that were conceivable. We must love of our own free will.

My friends, to every man God gives this terrible, but glorious privilege of doing what he likes. You are perfectly at liberty to do so, so far, at least, as God is concerned. Human institutions may balk you, earthly conditions may prevent you from doing what you like, but so far as God himself stands in the way, you can do what you like. The world stands before you, and a man can no more be a Christian without facing evil and learning to conquer it, than he can be a soldier without going into battle and facing the cannon's mouth, and winning his victory from the enemy. So God puts man on earth, and says: "Do what you like; do that sinful thing if you like it, and take the consequences; do it if you like, and receive the reward or the punishment which in the nature of things pertains to the doing of it." Perhaps after a long course of evil-doing you lose the power of doing good; that can not be helped. If a man does sin because he likes it, until by and by he finds himself in such a predicament that he can't help himself, that he has almost lost the power of doing good, why, that is the very consequence of doing what he liked. God, I say, gives to every human soul that privilege, and if we do his will, we must do it because we like to do it, and when the Spirit of Christ takes possession of a man, he loves God, he likes to do God's will. Here freedom is harmonized with order; here law and love come together. The divine laws of God are all observed by the loving soul, because those divine laws are simply the will of God, that which the loving soul delights in. Freedom and order, love and law are combined in the highest state of the loving soul, and in its communion with God the Father.

Thus the crudest definition of liberty, I repeat, is really the truest and noblest definition—doing what we like. But what a distinction between the two things—they are the very zenith and nadir—the crude conception of doing as we please, and the Christian conception of the harmony of our will with God's will. And it is with nations as with individuals. The national conception is often this: "We have freedom to do what we like; we have vast territory and great power; now let us do what we please." That comes sometimes into the heart of a people; I am afraid it is in our hearts to have the liberty that we like rather than that which comes from a doing of God's will, because we like that. O, if there

was among us that real freedom that comes from doing God's will, how the dry bones would shake, how the corrupt institutions would tremble, how the chains would snap, how the abomination which makes us a hissing and a by-word would pass away for where the Spirit of God is there is liberty, and not merely Fourth-of-July talk about it.

And so, too, how much positive, active power there is in this freedom of the Spirit of the Lord! This is the characteristic of all liberty, so far as it prevails, that it gives us positive and active power, not mere deliverance. Liberty is something more than a setting free. I have shown you that man is set free from the thralldom of his lusts and passions. But there is something more; it is the idea of positive and active power. Set a man free and do no more! Suppose a man is an intemperate man, and he is set free from that, what good does it do him if he settles back satisfied that he is reformed in one vice, and has no energy to go forward and do something manly? Set a nation free; strike off its fetters, give it free institutions, give it a constitution, and what good does it do, unless there is a spirit and a life in that nation to work out the idea of freedom? In fact, this positive and active power may be said to have produced the liberty. In the case of our own people, we were thrown into a broad land; we had to contend against obstacles; muscles of the body, muscles of the mind, muscles of the soul, were developed; such a people could not be kept in bondage. Active power is the source as well as the result of liberty.

See what power, active and positive, always dwells in the soul where the Spirit of Christ, which is liberty, dwells! I have said that a man can do what he likes who has that Spirit. It is true. There is scope enough for a man in doing good when he likes to do good; there is no end to the operation of goodness. It is not measured by a man's talents; it is not measured even by his opportunities. It is wonderful with what a little word, with what a look, sometimes, we can please others.

I think the things that really make men happy are not the great things. You go out, in the course of the day, a little chafed in spirit, and some one meets you kindly—there comes to you some gleam of a friendly nature—and it makes you feel better all day long. If a man has Christ's disposition to do good in his heart, there is no end to his practice. Who can estimate the goodness that he has inspired, the powers of philanthropy, of reform, of help, of succor, that he has exercised? Where is the end of them? The man who has the spirit of Christ Jesus within him, has the spring and energy of all positive power, and of all truth; for he learns to love the truth, to seek it, to prize it, and to practice it.

There is no limit to the positive power inspired by the spirit of liberty in the will of man. He likes to do the will of God; therefore he has regard to the limitations which God ordains; he does not seek to do that which God has shown can not be done, or ought not to be done. Therefore there is no chafing against restraint; he goes straight-forward in the groove of God's laws; he runs upon the inclined plane of God's foreordination—of God's plan; and he has no idea of butting against those things which God has set up as embankments, as everlasting limitations to his action.

So not only does he do God's will in the way I have spoken of, but he does it by submission as much as by effort. And there is a great deal of God's will to be done in this world in that way, and a great deal of energy required to do it. I do not think the strongest men, after all, are in the fields of active conflict, politics, trade, or literature; I think they are the men who are doing God's will, who are bowing down and delighting to do it because it is God's will. O what battles are fought, what victories achieved, what crowns are gained in sorrow, in confinement, on sick beds, all day long patient in suffering, still saying, "Not my will but thine be done!" And the man who is really in harmony with God's will, likes even to do that. O what a vast and mighty power there is in the heart of a man who is in harmony with the Spirit of God; what a power he has by submission and by prayer—a power that moves clear beyond the limits of time and sense—a power that pierces through the ranks of angels that surround the throne—a power that moves the arm of God Almighty himself! Is not that power enough? I tell you that that is not only an inward deliverance, but an active power; and where that spirit is, in the noblest sense of the word, there is liberty.

But once more: I observe that the Spirit of the Lord is the element of true liberty, because it translates us from the bondage of the letter. Being spirit, it brings us into the freedom and glory of the Spirit. The letter and the spirit—these are the words that Paul sets in opposition here in this chapter. This is the contrast that he has unfolded, and upon which he brings the text to bear. He says we are delivered by the very Spirit of Christ from the bondage of the letter; the letter of the Mosaic law he referred to especially, the veil through which the Jews looked; only when they looked through the light of Christ's Spirit, would that veil be removed. And it is a truth that the Spirit of Christ Jesus delivers us from the bondage of the letter of the law, not merely the Mosaic law. The general spread of Christianity has delivered us from the rites and ceremonies of the Mosaic law, but I affirm we are delivered from the bondage of all law; that we are delivered from the bondage of the letter of the law by the Spirit of

Christ, which is liberty, because we are let into the essence of the law. Not that a man is free to violate any law. That is not the point. Then he is subject to it. If I enter the dominions of the Emperor of Austria, I am subject to the action of his laws; but if I do not meddle with his laws, his laws do not trouble me; if I do not meddle with any law established by God or man, I am free from its penalty. When I have the Spirit of Christ Jesus, I get into the essence of all law. Christ is the essence of all law human and divine; and when I have his Spirit, I am free from its bondage. It is no bondage to you, the statute against murder, or the statute against stealing; you don't feel it, you don't care about it. Why? Because you have no temptation to do it. It is so really with all law. A noble man does not obey it from pressure, but from the spiritual essence of it; he moves from love, does the right thing because it is the right thing, without any regard to the penalty, and without feeling the bondage of the law. Isn't this the noblest kind of feeling a citizen can have; respect for the law, it is true, but without any fear of the law? And do you think any citizen is safe, after all, who would steal if it were not for the law? Would you like to keep company with such a man in a lonely street on a dark night? Noble citizens keep the law from the essence of that divine love to God and man which is the source of all good, and the only sure guarantee against all evil.

But the letter means more than law; it means whatever is formal, whatever is conventional. How many men are slaves to custom. Perhaps they are free from appetite, free from gross influences within, and perhaps in many instances they do the right thing, and have a great deal of the active energy which comes from liberty. But at the same time they defer to certain miserable and foolish customs. When man becomes free in Jesus Christ, while he violates no law of respectability, you may be sure that you will find in him no great anxiety to act, to feel, to think just as other people do, to cast himself in the general mold; he does not care about what is said; he is delivered from the terrible bondage of custom, of fashion. There are people in this city now to whom fashion is a tyrant; they do a thousand things which are shabby and mean, which they would not do if it were not for what people would say.

The Christian spirit makes religion something more than a tradition—something more than a ceremony—something more than a creed; it makes it a life; it gives us the spirit of duty. We do the work of religion; we live the life of religion, though we may not always be able to define the abstract truth of religion. We are in the Spirit—the Spirit of Christ—the free Spirit, and the true life and the results of religion appear. Oh, the Spirit of Christ, the Spirit of the Lord, which is Liberty, delivers us from the bondage of the senses. Isn't it terrible to be in that slavery, a slavery of the senses? I have spoken of this slavery to some extent. But see how many there are who are really in bondage to the aspects of the natural world, in bondage to these terrible forces which whirl and spin, they know not how. They see around them calm and unchanging law; suns rise and set, moons wax and wane, man lives and dies; sorrow follows joy; and, looking merely at the natural aspect of things, they are in bondage, sometimes to terrible superstitions. They are all their life-time subject to bondage; they build up gloomy creeds concerning God Almighty and their destiny; they put man into a condition which renders him at once a dead, blind tool of fate, and a doomed victim of superstition. And the world grows dark before them.

O how glorious it is to have the sun-burst of spiritual revelation which comes through Jesus Christ, to see in Him the face of the Father, and to interpret all these symbolisms of nature, all these perplexing problems and changing phenomena, by that unchanging and boundless love! Are there not some here who have had this experience?—some who have stumbled into the darkness of traditional creeds or of skeptical despair, and who have had it revealed to them that God is a Father? O, are there not some who have thus seen the truth in Jesus? Is not that freedom? Is any political bondage to be compared with that burden of doubt and despair and darkness which we throw down before the full burst of that revelation which we get from the face of Christ? O, where the Spirit of the Lord is, there is liberty, and where the Spirit of Christ is, truth enters a man's heart, truth illuminates his soul, truth dispels the thick darkness. There, indeed, is liberty, there is truth, there is joy, there is patience, there is hope, there is love.

My friends, I ask you what other liberty, what else that can be called liberty, can be compared with this; what other liberty is certain, may even possible? For where the Spirit of Christ is, there is liberty—liberty for nations; for in proportion as the Spirit of Jesus Christ penetrates human hearts, it will penetrate institutions. It may not come under this kind of Government or under that, but it will be sure to come in some way. And it indicates this, that liberty, under whatever form, is the highest social good. Liberty in some way, liberty to love, liberty to think, liberty to do, liberty to develop themselves, liberty to grow to the broadness and perfection of their manhood—that is the right of every nation and of every man: no matter what the race, no matter what the condition, they have that right; and whatever compromises you may think proper or necessary—whatever difficulties stand in the way, you may remember this, that

where liberty is not, the Spirit of the Lord is not. I care not what the institution may be that deprives men of it; you may bind it round with ligatures of parchment; you may call men property; you may invoke God to protect it; you may say it is necessary; I say the Spirit of the Lord is not there; for where the Spirit of the Lord is, there is liberty. And until there is liberty in all nations and in all lands, the fullness of the Spirit of the Lord has not come.

And Individual Liberty; it delivers us from all bondage—it quickens us to all noble inspiration. In Jesus Christ—there is the essence of all liberty. Out of Christianity will liberty, public and private, not grow. In Him are all good institutions, all charters, the noblest interpretation of man's birthright!

O would you be free, my hearers? Truly free; free not only in the political, but in the moral sense; free from those passions that triumph over you, free from the fears that get the better of you, free from the darkness of sorrow that sometimes makes it too heavy to bear—would you be in a condition to say, "Come joy, come sorrow; come life, come death, I am willing, I am resigned; I have something better"; would you be in that condition—(all men desire liberty, but their ideas of it are only dim symbols of this liberty)—then come to Christ Jesus! Enter into the fullness of his Spirit; and when you are made one with Him, and through Him one with the Father, the Spirit of the Lord will be in you; and there is Liberty!

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## DOES MESMERISM ACCOUNT FOR SPIRITUAL PHENOMENA?

The peculiarities of Mesmerism show that it is not a product of the actual mind and thought present at its crisis, for these, both in the subject and in the observer, uniformly attest that it is a hallucination. After the spell is broken, the subject invariably says that he knew all the while that he was under the control of imaginations which he knew were unreal. Mesmeric phenomena have the characteristics of dreaming, and we more than suspect that they proceed from the same plane.

The common-sense plane of human life embraces what are called the five senses and reason. These senses reach out and take cognizance of the world without, and report to the judgment seat—the center of conscious rationality—and the result is harmonious action between the person and his surroundings. In the normal exercise of the faculties on the common-sense plane, men are often conscious of fugitive thought and incoherent ideas intruding themselves into his waking and most profound meditations. These ideas have the characteristics of dreams, and undoubtedly proceed from the same source. What, then, is this source? We answer that it is in the physical organism of man.

Phrenology and anthropology show that man is made up of types and symbols of the distinctive characteristics and elements in the universe, and hence that he is a microcosm, or little universe; and in order to produce the characteristics of any animal, we have but to touch or excite the globule, type or symbol of that class of animals in man. So with other peculiarities of the lower orders of creation; and thus man is the grand cosmic piano on which a skillful phrenologic anthropologist may play and dramatize the universe. The microcosm, man, is attuned in harmony with the universe without, and hence every chemical change in material nature affects him; every jar in the animal kingdom vibrates in him, and every excitement in the mental world thrills through his being. Besides these influences, there is a constant and involuntary change going on. The chemical relations in the universe without and within man, are constantly changing and becoming assimilated and harmonized. Conscious and unconscious, animate and inanimate entities are moving and jostling together, and thus becoming assimilated and spiritualized.

But it is manifest that only a small portion of the universe without, and the universe within, man, is as yet pervaded with a rationalized or human Spirit, though the work is going on, and there is necessarily a point where the incipient degrees of vitalization merge into sensation and intelligence. Growth and other agitations in the plane of types and symbols in man below the perceptive and spiritualized, evolve ideas representing the particular types or symbols agitated, as is seen on the higher plane in phreno-magnetic experiments. An operator excites the organ of combativeness, and the fighting attitude is at once assumed; if the organ of music is excited, singing is the result; and in like manner, we think, any excitement of any of the organs or types of specific departments of the universe will evolve, in some degree, the characteristics of that department. If we are right in supposing man to be made up of types representing the different departments and entities of the whole universe, and that each one of these types is capable of being excited so as to exhibit its peculiar characteristics, as is shown by phreno-magnetic experiments, then we think it fair to conclude that the excitement or contact of types on the plane below the spiritualized or perceptive, causes them to put forth their characteristics in sensations and ideas, and hence the intrusive ideas that occur during our most profound meditations, and which disturb our slumbers, and are

called dreams; and here is found the plane of mesmeric operation. From the similarity of the phenomena, we are bound to believe that the source of these involuntary, irrational, and incoherent sensations and ideas in men's waking, sleeping, and mesmeric states, is one and the same; and the difference between this typical plane and the rational plane of the mind, consists in the fact that the ideas projected from the former are intrusive, irrational, and incoherent, while the ideas evolved from the rational plane are the result of observation and meditation, and hence are consecutive and rational. In the nature of the case, there can hardly be any consecutive ideas projected from the typical plane, because each type can but project itself with its own characteristics. These ideas must be spiritualized before they can be consecutive or rational, and when this is accomplished, the lion and the lamb in man will lie down together, and a little child (the Spirit) shall lead them.

Mesmerism works on the typical plane, which is intermediate between the gross material and the human or spiritual. The mesmerizer assumes similar relations to these automatic types that the pheno-magnetist does to the organs of the brain, and he plays on them in a similar manner. The subject, however, knows all the while he is being played upon, and knows that the ideas and sensations are illegitimate and irrational, although for the time being they govern his action.

The difference between mesmeric and spiritual phenomena, is the difference between fugitive, intrusive, incoherent ideas, and consecutive meditation; or between dreams and rationality; or, in a word, between a nightmare and common sense. We may always distinguish one from the other by these characteristics. We are aware that mesmeric phenomena have sometimes been dignified by the name of spiritual trance; but in these exhibitions, the same incoherent, imaginative and "hifalutin" characteristics are apparent, which always absolve Spiritualism from having any part or responsibility in such manifestations. Spiritual communications always exhibit the characteristics of fact, intelligence, and practicability.

If we are correct in the positions here set forth, the distinction between mesmeric and spiritual manifestations will be apparent at least to every discriminating mind. Mere mesmeric phenomena must necessarily be of a dreamy character, and pointless, purposeless, imaginative and incoherent, while the mental manifestations of Spirits are intellectual, pointed, practical, instructive and elevating, often giving information not known or believed by mortals. They are by no means confined to mental phenomena, but ponderable objects are moved by Spirit power, and finally Spirits reorganize themselves, and walk, talk, are seen and handled by men. In a word, spiritual manifestations in every way transcend those which are known as mesmeric phenomena. They begin on a plane higher than the highest mesmeric plane, or it may be said, they begin when Mesmerism ceases.

## THE SPIRIT AND THE SPIRIT WORLD.

### FOURTH ARTICLE.

What has been said in previous articles respecting that time-and-space-theory of the Spirit and the Spirit-world which makes these a refinement of matter and locates them in natural space, is deemed sufficient to show its utter inconsistency with some of the best established principles and facts of science. We might, therefore, abstain from any farther remarks on this branch of our general theme were it not that there are some who have not had opportunities for the acquisition of a personal and appreciative knowledge of the several classes of principles and facts to which appeal has been made, and through which our chosen and common umpire, Nature and Reason, has uttered an authoritative condemnation of the teachings in question. To such persons, influenced to opposite conclusions as many of them seem to be, by the *dicta* of professedly illuminated and Spirit-inspired teachers, and unable duly to appreciate for themselves the bearings and value of purely scientific demonstrations, it may be necessary to add still a few words by way of exhibiting *other* aspects of our theme.

In the first place, then, let it be observed, that if all that is said in the theory under review respecting the *post mortem* state of man is true, that state is not, properly speaking, a *spiritual* state after all, but only a refined *natural* state. The man of the future state, in that case, still retains relations to the material world, and to time and space, which, as to their

*essential* nature, are the same as those he maintained before, and only the *ratio* and developments of those relations are changed, he occupying a different locality. The man of the future world is, in this case, still an hypothetically possible object and subject of external sense, and of physical action and resistance, as before. The difference between the corporeal properties of the two states is simply that which may be illustrated by the difference between the gravitation, inertia, force of momentum, etc., of a cubic foot of lead and a cubic foot of hydrogen gas so confined as to preserve a definite shape and outline. And there would be nothing to prevent us from cognizing such an ethereal human form by our *outer* or *material* channels of sense, but the *grossness* of the latter or the *weakness* of the former in its contacts with them. Thus, if the etherealized organization called a Spirit, in its locomotion through sublunary space, is brought to a dead stand by running against a closed door, it would be equally brought to a stand by running against a *man* in the flesh; and the only reason, therefore, why he can not make himself *felt* by the man in the flesh as a well-defined surface of *physical* (not spiritual) touch, must be either because the man's sense of *physical* contact *as such* is too dead, or because of the almost nothingness and powerlessness of that which is touched; and the only reason why, in its alleged lightning-like celerity of motion, a Spirit, thus constituted, can not, in its impingement, overthrow or even destroy a man, and break through doors and walls, must be also because of its extreme lightness and weakness. And so if a man's *physical* or *external* sense of sight, *as such*, were to be rendered ten-fold, a hundred-fold, a thousand-fold, or some other number of degrees, more intense, there would be nothing to prevent it from seeing such a refined yet *material* organization outstanding in space, as is here described—unless it might be the occultating or eclipsing influence of the intervening and grosser material of the air, and which, in that case, would probably be a first and *impermeable* object of sight, shutting out the sight of everything not absolutely in a vacuum.

In singular contradiction of this physical theory of a Spirit, however, it is freely admitted by at least *some* of those who have taught it, that spiritual things can be seen and touched only by *spiritual* senses of sight and touch, and not by the physical senses at all, however acute these may be. This latter proposition is evidently truthful, and is not at all contradicted, as some might suppose, by the phenomena of visible and tangible "Spirit haunts," so-called, or by any other class of physical manifestations by Spirits; for these, we maintain, are accomplished through a process by which Spirits come again into the externals of the mundane sphere, and for the time being cease to be Spirits as they *normally* are in their own world—as we may hereafter explain, should the explanation seem demanded. But the concession that spiritual things, *purely as such*, must be cognized purely by spiritual senses in absolute contradistinction to the natural senses, is in itself totally inconsistent with any philosophy which *directly* associates that which is spiritual with any plane of material or time-and-space nature, however refined; and it is also contradictory of all that has been said of the Spirit's relations to closed doors and solid walls, of its walking upward through the strata of the terrestrial atmosphere, and of its ridiculously impossible transportation and refined material habitation "beyond the Milky Way," after escaping from the earthly body; for all these things would be objects of external sense, if the external senses, without changing their *essential* nature, were sufficiently *intensified*.

And then admitting, for a moment, the truth of the theory in review, what, my common-sense reader, does it give you as a human Spirit? An outlined and organized puff, not of gas, but of the gas of gas, if not the quintuple distillation even of that! This giving "to airy nothing a local habitation and a name," may answer well enough for "the poet's pen," which, from imagination, "bodies forth the forms of things unseen," but we could hardly have expected this work to be performed by the pen of the *philosopher* who professes to gauge all ideas by the strict rule of "Nature and Reason!" We shall not, however, envy, nor do we even desire to disturb the faith of, those who look forward to an existence so near to *absolute annihilation*, as to something particularly desirable, though, for our part, we cherish the faith of an existence beyond the grave even more substantial than that of the present world.



Farthermore, while the theory under review may be regarded as a very *unnatural natural* theory, and can not be properly regarded as a *spiritual* theory at all, it is open to objection as an *adulterous confounding* of the spiritual and natural ideas, which vitiates, and in a great degree necessarily falsifies, all ulterior philosophizings in respect to spiritual things, into which it enters. But more on this particular point possibly in a future article. P.

### UNITARIANISM AND SPIRITUALISM.

The younger portions of the Unitarian clergy very generally accept and preach the Spiritual philosophy, and many of them accept and proclaim the phenomena as of Spiritual origin; but the older portion, who generally retain a considerable pride of opinion, and are strongly attached to theories to which they have been long committed—and those especially who have induced their congregations to assume burdensome pecuniary responsibilities in erecting gorgeous and fantastic churches, dedicated to mere *faith*-preaching—seem unwilling that Spirits should communicate, and thus substitute *knowledge* for faith in a future life, at least until their churches are paid for. We by no means say this as a reproach specially to preachers, but to show that they, like other men, are (perhaps in a good degree unconsciously,) influenced as to their knowledge and faith, conservatism and liberality, preaching and practice, by pecuniary and popular considerations. The new philosophy has made a kind of separation in the denomination, dividing it into what they designate among themselves as “the right and left wings”—the more conservative being the right wing, and the more progressive the left wing. The latter are the young and progressive clergymen who find it necessary in these days to be searchers for, and proclaimers of, truth, rather than proclaimers of mere undemonstrable dogmas. These generally have no expensive churches to preach out of debt, and hence they are free to preach the new phenomena, new thoughts and new truths, and they do it, notwithstanding the reproach attempted to be cast on them by applying to them the term “left wing,” etc. We are hopeful of the young preachers of all denominations. We feel that the sectarian or priestly power which circumscribed religion to creeds, is broken, and henceforth knowledge rather than blind faith must be preached.

We have been led to these remarks, at this time, by a private letter just received from a gentleman connected with a certain Divinity school, which is under the management, wholly or chiefly, of Unitarians. Our correspondent says:

“I owe to you at least an acknowledgment of gratitude for your kindness in sending the *TELEGRAPH*. \* \* \* I have laughed in my sleeve to notice that our professors read the Spiritualist papers with the rest. Unitarians generally do not differ from you so much as they think; but they conjure up before their devout imaginations some grizzly bugbear of infidelity, and call it Spiritualism, and then run from it. \* \* \* During six years past, I have taken every opportunity of circles, lectures, papers, books, and private thinkers and thinking, to learn the origin, relation and bearings of the Spiritualistic phenomena and general philosophy, and I am with you \* \* \* and with such men as Frothingham, Samuel Longfellow, Higginson, Starr King, and others of the rationalistic school (left wing, so called), and I believe Spiritualism is destined to regenerate Christendom and carry out the great work Phrenology began, that is, to base religion in the constitution of man, and not on any written scripture. I hope much for Mr. Noyes' new enterprise at Hope Chapel. \* \* \* I like much the reasons you gave for publishing Chapin and Beecher's sermons; however much of ecclesiastical reform may be needed, the old Church is worth saving. I think the vaulting haste of the anti-Church Reformers overleaps itself, while your course, it seems to me, must carry weight, influence and eventual success. Your pithy presentation of the inconsistency of Beecher and Chapin, in preaching immortality but denying its proof, reminds me of a still more glaring inconsistency of Beecher, when, before the Boston Tract Society, he hurled with all his sarcastic vigor every denunciation which Jesus pronounced upon the scribes, pharisees and mouthing hypocrites of his time, against the saintly-seeming managers of the New York Tract Society, and yet recognized them as *Christian* brothers! I expect next to hear Hiram Mattison and President Mahan called disciples of A. J. Davis.

#### Eastport, Maine.

We have received communications from Eastport, Me., without the name of the writer being signed. We know not, therefore, to whom to address the answer. We will, however, say here, that we do not know of any person since the death of Mr. Rogers, who paints likenesses of Spirits.

#### A Present to the Clergy.

Four members of any congregation subscribing for this paper, and forwarding the price (eight dollars), will entitle their spiritual guide to a copy, *free*. Our patrons and friends everywhere, will greatly oblige us by reminding their Christian friends of this proposition, and by aiding them to carry it out.

### THE “DANCING HATS.”

DR. HALLOCK'S STATEMENT REFERRED TO IN OUR CONFERENCE REPORT

It is well known to many, both Spiritualists and others, that, during the latter part of the last winter and early spring, there was in this city, in Bleecker-street, near Broadway, an exhibition of what was called “the dancing hats.” It is also known to most who are in the habit of attending our Conferences, that I have freely professed my belief that it was a genuine spiritual manifestation.

Now, as it is equally notorious, that the whole affair was a mechanical contrivance, I feel myself impelled by a sense of justice, not to myself from mere personal considerations, but to the great truth of Spiritualism, to state, as briefly as possible, the causes which led me to consider the exhibition as of spiritual origin. When I first heard of it, it had been in operation for some little time, and my first visit was in the evening, in company with other Spiritualists. At the conclusion of the exhibition, which at that time was limited to the movement of hats upon the floor, I remarked, that the man and his exhibition appeared to me to be honest and genuine. One of the party expressed a contrary opinion. For farther investigation, I visited the place soon after in the day time, and finding the proprietor free from visitors, entered into friendly conversation upon the subject of the exhibition, stating that I was a Spiritualist, and that what occurred the night before resembled what I had seen produced without mortal agency; but, as it was obvious that it *could* be done by contrivance, I had come to solicit another exhibition. It was cheerfully granted. The proprietor was asked if there was a sub-cellar underneath; he replied that there was not, and all external appearances indicated that he told the truth. He was asked, What was his theory of the motion of the hats? He answered, “My idea is that they are moved by my will and electricity.” “But,” said he, “whatever the cause, I can assure you there is no *Barnum* about it.” After the exhibition, the exact place occupied by the hats was thoroughly examined, and no perforation of the apparently solid floor upon which they had stood was found. There was nothing visible in or about the room to account for the motion. A hole in the partition between that and an adjoining room was simply a hole, and nothing more, for I saw directly through it to a gas-burner beyond, which was lighted, that room being comparatively dark. The assurance of the proprietor that there was no cellar underneath being corroborated by finding no perforation of the floor where the hats stood, I left the place with increased confidence in its being a genuine spiritual manifestation. On the evening of that day, I learned to my great surprise, that the thing *was* a trick, and that the man had revealed it to a certain party for *five dollars*. On applying to the proprietor of the place for the truth of that story, he denied it flatly. The gentleman who had been the reputed purchaser of the secret, was known to be a man of truth. He was called on personally, and the story of the purchase stated. He replied “that it was true that he had given the five dollars, but that he had never seen any machinery there; the man simply *telling* him how it was done.” This statement seemed to lead rationally to the conclusion that the man had made a sham revelation of his secret. It did not seem to harmonize with the ingenuity of a trick like that, to sell it, as it were in the bud, for the paltry sum of forty shillings. This theory was suggested to the gentleman, and, whatever impression it may have made upon his mind, it seemed to me the only way to reconcile it with what I had seen.

Next I learned that other parties had discovered the trick, and they were interrogated as to what they knew about it. A thorough sifting of their evidence revealed the fact that nothing whatever of the nature of a cause had been seen. They told of “pegs painted of a wood color,” and of “holes in the floor,” which they did not take the trouble to sound, so as to know whether they reached through the plank or not. In the mean time, the exhibition continued, and as the latter explanation was known to be inconsistent with the observed facts, instead of being a satisfactory mundane solution of the phenomenon, it was presumptive rather of the genuineness of the spiritual theory.

Treading swiftly upon the heel of this last exposure, was another. It was borne as a secret message everywhere, except to the man who, in common justice, was best entitled to

it—the information that a *professed Spiritualist* had actually made the apparatus by which the thing was done! When the proprietor was appealed to for the truth of this story, it was substantially denied; that is to say, it was denied with the reservation; that, by way of a joke, he had employed him to make some machinery; but, said he, “*I never used it!*”

I was authorized and requested to contradict the story publicly. When the reputed maker of the machinery was appealed to for an explanation, he utterly refused to give one until a specified time; pending which, he said, he was under a sacred obligation to the proprietor to observe inviolable secrecy. “He knew all about it, but he could not tell.” Several others knew all about it, but *they* could not tell; in plain Saxon, he could *cheat*, but his conscience was too tender to permit of a lie. Now, that an avowed Spiritualist, or that a man even, who opposed the truth of spiritual manifestations from honest motives, should lend himself to such a dirty business, (and there are features peculiar to the transaction, which make the sale of Jesus for thirty pieces of silver, in comparison, a piece of respectable morality,) seemed beyond all rational credence. This man, who persisted in knowing and not telling, was entreated again and again, with all the earnestness that devotion to truth can inspire, to go with me to the proprietor and settle the matter face to face. This he evaded. Finally, early in April, happening in the vicinity one afternoon, I dropped in, and saw a new exhibition—a hat was moved, sitting upon a counter, with a sheet of tin directly under the counter, placed there to show that no force could be brought to bear upon the hat from beneath. Standing before it when I entered, was the proprietor, the avowed maker of the machinery, and another person. Directly the exhibition was over, turning to the machinist, I said, Did you make the machinery which moved that hat? He declared unequivocally that “*he did not!*” Turning to the proprietor, I asked, How is this? He replied, “The truth is, Mr. —, (the machinist,) and another gentleman, (naming him,) have been in the habit of coming here, and I perceived that he was pretty d—d smart, and—and—the fact is, I sold him, and that's all about it.” To this statement there was no demur on the part of the architect, and his silence was naturally construed by me into an endorsement of its truth.

These are the prominent causes which led me to the conclusion which the proprietor himself, subsequently, convinced me was fallacious. It is right to state, that had this occurred during the period of my search for tests of spiritual manifestation, I should by no means have accepted it without an inspection of all below the floor, as well as of what was above and around; but, having long since settled the question of fact that Spirits communicate, beyond all doubt, so far as my senses and powers of observation can settle anything, I accepted the testimony of others as a part of the evidence of a collateral phenomenon, and would do so again. The rule that men are to be presumed innocent until proved guilty, is founded in eternal justice. It has what we term its exceptions, like every other. But we can never build for ourselves a superstructure of truth out of the exceptions. The man, for example, who openly affirms, or meanly insinuates, that “wherever there is a rap, there is a rogue,” essays to place his neighbor in a position which he indignantly refuses to occupy himself. Consider the “Golden Rule,” and then consider whether, in a universe of law, it is possible for a man to acquire a *spiritual fact*, with his heel upon the neck of a *spiritual truth*.

R. T. HALLOCK.

#### Spiritualism in West Winfield, N. Y.

We are informed, by a private letter, that in Winfield, as in many other places, sectarians have sought to frown down and crush out Spiritualism by anathematizing it, and by refusing their churches or other public buildings to lecturers on the subject. This illiberality has provoked the more progressive minds and Spiritualists to fit up a large room for Spiritualism and free speech, to which everybody is invited, and especially Spiritualists who are capable of edifying the people. Our correspondent says:

“Last Sunday, June 12, we had it dedicated to *Humanity, Freedom, and Free Speech*. Ira S. Hitchcock and Leo Miller were the chief speakers. West Winfield is fourteen miles from Illion, and eighteen miles from Utica, and there is a daily stage both ways. They will be glad of a visit from lecturers on Spiritualism. Address, E. F. Beals.”

Rev. Henry Ward Beecher's Sunday evening Discourses are exclusively published, verbatim, in this paper, on the Tuesday following their delivery.

## REV. H. W. BEECHER'S DISCOURSE,

DELIVERED AT PLYMOUTH CHURCH, BROOKLYN, SUNDAY EVENING, JULY 3, 1859.

"Go to, ye that say to-day or to-morrow we will go into such a city and continue there a year, and buy and sell and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away. For that ye ought to say: If the Lord will we shall live and do this or that."—JAMES 4: 13, 14, 15.

The apostle James witnessed in his times, as good men do in ours, the general irreligion which prevails in practical things among men who are devoid of religion as a devotion. But there are many men who recognize God in the hours of prayer who recognize him at no other time; who ascribe to him supremacy in all government, and a kind of providence, but who fail in detail and in the conduct of life and daily affairs, to recognize the presence or power of God.

Men live as if the sources of life were in their own hands and under their own control; they live as if there were neither Divine knowledge nor Divine government in that part of the world where their affairs lie and which it is made their duty to supervise. This spirit the Apostle rebukes, and teaches us moderation in view of the brevity of life, and in consideration of God's presence to control in human affairs.

But you will observe this passage: "Go to now ye that say, to-day or to-morrow we will go into such a city and continue there a year and buy and sell and get gain; whereas, ye know not what shall be on the morrow"—you will observe this is not a teaching or implication that it is wrong for a man to plan in the future, and for it. It is indispensable; and we are made on purpose to do it, and the progress and wisdom of human affairs depends upon this kind of limited prophecy which every one of us has—that prophecy which comes from divining the effect, from a knowledge of the cause. This is the wisdom of man; and it is at this point that man breaks off from the lower animals and rises to a class by himself. And among men, men are to be ranked in degrees of power, moral elements aside, very much by the power they have of looking into the future. To be long-headed, to have a head that looks a great way forward into the future, is to stand beyond your fellow-men; for after all it is not so much the wondrous grasp of thought that gives success in secular affairs, as it is this capacity of taking step by step, by means of thought, further than our fellow-men, and to note down those causes which, when other men come to them, they shall find cleared up for them.

This forethinking, and planning in consequence, is certainly made our duty in the Scripture; it is recognized and not to be condemned: "The wise man foreseeth evil and hideth himself," and all the way through the New Testament it is held that the provident man cares for the future; it is recognized not only as no sin, but as a virtue; and when James speaks thus, the censure does not lie upon the mere fact of looking forward; neither is it wrong for us to plan as if our own powers and skill were vitally connected with the results which are to be wrought out. They are!

There is a providence of God, a thinking of God for us; but it is no such providence or thinking as ever takes the place of, or interferes with, our own personal wisdom. There is a providence of God, but it never weaves cloth. Men invent, and inventing they produce; and producing, are so much better in physical things, and colaterally in social things.

There is a providence of God, but it sows no man's field; there is a providence of God, but it reaps no man's harvest, it builds no man's house, it fills no man's coffers, it raises no ship, and makes no voyage without the crew and the commander.

God has made our prosperity to stand so connected with ourselves, that it may be declared that every man's prosperity depends upon his plans and wisdom of thought, and there is a sense in which it is eminently wise to say that men must attend to their own affairs. If they don't help themselves, no one will help them, is a general, practical rule, and it is true.

This is not the point of censure here, that man strives to get to a given city to buy and sell; it is not the mere fact that men feel confidence in their own resources and skill, and act accordingly; but there ought to be in connection with all far-looking and sagacity therein, and in connection with this wise reliance upon our own normal faculties—there ought always to be a profound and ever-present sense of a divine Providence in human affairs—a reverent recognition of God's control. This should not be a mere sentiment, exercised only at the period of worship; it should be an animating principle of life; it should be a kind of atmosphere in which all our planning should take place. The earth is the Lord's, and the government of the world is God's; and if we move up and down in the midst of natural laws, we should feel that they are sustained by God; while we forethink, while we foreplan and execute, it should be all the time with a constant recognition that we are doing this thing under the control of God, and with his eye upon us, and that he is present with us day by day.

So that, while it is not wrong to plan, and to execute what we have planned, it is wrong to do it without the constant recognition of God co-operating with us. "You are to work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do according to his good pleasure." That is just as true in regard to secular affairs; we are to work out our secular enterprises with fear and trembling—reverent fear and trembling—for it is God that works in us, around about us; and he that plans without any reference to God's overruling providence, can not plan so wisely as he that plans with a proper reference to it.

The considerations, then, are two-fold: the nature of human life, and

the supreme control of God in human life. Life in its utmost bound is short. All things are relative; and when we say a thing is long or short, it is measured by some common standard; and measured by any standard, human life is short. It is not to live eighty years; and a generation does not reach to the half of eighty years; thirty years is a large average for a generation of men, and this is the bound of human life, practically speaking. But men, I have said, seldom reach this bound of extreme age, and more often they are cut short midway in the journey.

There are few signs or tokens, almost none, which indicate to any man how long his life shall be. This is not a descent; this is not mere moralizing; this shortness of human life is a fact, statistically established; it is one of those things which men can afford to look at as a fact—as a practical truth.

Now, while men are very careful taking account of the laws of the elements with which they deal, of the laws of stone, metal and timber; while they take into account, in all their plans, the natural laws of the products of the earth; while they regard the laws of human nature in their intercourse one with another, ought they not to regard much more this fundamental condition of their whole existence in this world? If life is brief: if it is proper to designate it as "a vapor," a fleecy film of cloud, that night condenses, and the breath of the morning scatters away, which hovers about for a moment, and then is dissipated; ought not men to take into account, in all their worldly plans, this fundamental fact that underlies all their affairs? Do they? Is that the spirit of the world?

On the other hand, men live as if life were a certainty and a very long one. This is the spirit of men, go where you will, except you go to the house of mourning when such truths are supposed to be specially important; but they are not half so important over the coffin as over the counter. I have walked through the streets, and have talked with men under almost all circumstances, but scarcely ever do I hear men introduce this as an element of calculation in business matters. Business is carried on in a way which implies and makes a necessity of long life. It is not supposed to be unchristian for men to make out calculations in the beginning of their affairs which, from their very nature, presuppose a score or even two score of years. Men mark out the whole of their business as if they were to live for forty years in that business. Men are perpetually lengthening out life, and I think old age does not seem to cure it; very seldom, I think. It is rare wisdom in the old to think of death; the habit seems to follow them out of middle life, and they go on thinking that they shall have a few years more, and they cling tenaciously to life, even more so than youth. As when from mountain tops men look forward to still other ranges, so is this spirit of life; and men seem to have possession of time which is boundless.

The warning does not seem to produce much effect upon men in this regard. A man standing in the business mart is suddenly cut down; he is taken away, and some twenty or thirty of his companions gather together at the man's house; then they hear the minister read some Psalms or passages of Scripture describing these things, or some Gospel lessons connected with it; they sing a hymn, and look at each other with great sobriety, and as they go away from the house of death they perhaps sigh and say, "Well, it may be our turn next—life is very uncertain and short," and by the time the boat has taken them across the ferry, they have had all their moral says and have had all their sober thoughts; and the moment they see again the door of the office, the door of the store or the door of the bank, there is a grateful and refreshing sense of business comes over them, and they say, "We have buried him, and he is gone." They feel now like new men, and they go into their business with fresh ardor.

Now when they wake to-morrow, will they think: One is gone down from among us; I am myself growing old; I see all around me the evidences of short life; I have no assurance of long life—this may be my last year, and I may be upon the last half of it! Do men think in this way of their affairs? Very seldom, I think—almost never. Indeed no burglar would be rolled out of a window or door which he had opened, more hurriedly than men roll out these burglarious thoughts of death. For when men are calculating their stocks and interest, the thoughts of death overshadowing them are not good helps to calculation.

Men do not like to look at these things; ambition will not look at them; pleasure hates to look at them; and even dull ordinary business does not like to contemplate this great underlying fundamental fact, that life is short. Here is this thing, greater almost than any other thing with which we have to deal, more important, because it takes hold of every man; every man is interested in it; and yet this is the one universally shunned thought, the one contemplation which men do not willingly ponder.

You will find that this same unwillingness to mark out life to yourselves, this very heedlessness of time, is itself derived from a greater disregard of God's supreme government in human affairs. The spirit of the world is that men are to employ natural things according to natural laws—that they are to employ their own faculties according to their own experience and the experience of other men. These they think are all the conditions to be observed which are important to success in life. Nothing can be more unwise than this; it is not opposition to God; it is simply neglect of God—a sinking of himself out of God's active government.

First, The blessing of God is needed upon our very faculties, to enable us to conform to the things that are true. It is easy to say, we are to conform our faculties according to the divine law, and to conduct our affairs according to natural laws, but it is difficult to do it.

There is no man who does not need divine guidance in this way, in the things in which his skill is manifest. Is it industry, God's help is needed: is it sagacity, is there no divine order needed to bal-

ance your reason upon its pivot? Is it persistence and perseverance, is there no help from God needed in such perseverance and persistence? Let men read the teachings that come sounding down to us from the ages that are past: "When thou hast eaten, and art full, then thou shalt bless the Lord thy God for this good law which he has given thee. Beware that thou forget not the Lord thy God, in keeping his commandments, and his judgments, and his statutes, which I have commanded thee this day, lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein, and when thy herds and thy flocks multiply, and when thy silver and thy gold is multiplied, then thine heart be lifted up, and thou forget the Lord thy God, for it is he that giveth thee power and wealth, that he may establish his covenant, which he swore unto thy fathers."

How many of us are accustomed to take that ingenuity, that genius, the power of that talent which is needful in the strife of life—how many of us take these very powers and hold them up in the light of God's grace, to recognize that we are dependent upon God's providence to do the things upon which their very achievements, and also our reputation, rests? This habit would give to us a moderation, a Christian sobriety, a restraint which is very greatly needed in our worldly affairs, and which would be profitable to us; but it will not take away our enterprise to reflect that we are holden in the hand of God.

On the contrary, there is nothing that so augments man's true power, or so gives force to man's enterprise as to feel first that all his affairs are conducted with God's permission; and second, that all his powers are under God's control; that God directs him, and that all things shall work together for good to those that are guided by and beloved of God. And there is nowhere else in your sphere of life where this could be more profitable, than in those ambitious strivings in business in which men seethe and boil; it is just where they need this moderation which comes from God, and which is ever present in human affairs.

We in this land especially need that restraint which we can not get from our institutions, where it is not provided that ranks and degrees of men shall exist; which may be a source of detriment to our national character, and which takes from it some elements of grace and richness much needed, but which can be given to us only by a constant recognition in all our affairs of the presence of God. So boundless are our resources in this land, so much are we educated with the most energetic independence, so does our zeal boil over, so are our plans carried forward with such fiery excitement, that if there be no sovereignty of God in human affairs, I know not what shall save us; I know not where we shall look for that moderation which is so much needed in our national affairs.

Are not these words of description and exhortation applicable to you? Are you not accustomed to reason in this way, and say in respect to yourselves, "I will do what my heart listeth." Do you not virtually live as if this supreme eye were only regent in your affairs? Do you not have this sense of will and executive capacity, which you enthroned in your affairs, as if it were God? Do you not dispossess God from his rightful authority in your own affairs? Do you not live day by day, as if nothing were more certain, and nothing could give you less trouble, than the matter of living; as if it were rolled out for days to come, whereas it is but a hand's breadth; it is but a taper long, and many of you may be blown out before you are half burned.

If I had preached this sermon last summer, many would have listened to me who never would have heard me again; and many of you who hear me now have already received the superscription of death; and if another year should come around, many of you would not be listeners in the flesh. Many of you will not see another twelvemonth on earth; yet you are building your foundations so as to need twenty years of life to complete all your ambition has planned. Even now your life is nearly ended; you are standing on the twilight edge of the coming world. It will do you soul good to look at this in this way: it will do you good to-morrow to take up your affairs, and look at them in the light of God's grace, and to moderate all your desires by the light of that coming Judgment Day when God shall measure all your thoughts and all your ways by his law, and not by your customs and ordinary thoughts.

May God give you grace to recognize his authority upon you and your affairs. May God give you grace so to look at everything as they that stand in the uncertainty of life and in the certainty of eternity.

### Mrs. Cora L. V. Hatch at Dodworth's Academy.

On Sunday morning, June 26th, the house was well filled with intelligent and attentive listeners. Mrs. Hatch took for her subject the *Romish Church*, and of her remarks we make the following brief synopsis. She said the Roman was the first ecclesiastical institution. It is well known that in the early stages of Christianity, no church organizations were formed. Each of the apostles claimed to be an interpreter of Christ, and each had his followers.

Paul is supposed to have been the first who introduced Christianity into Rome. He was the most logical and powerful speaker of all the apostles. He organized in Rome certain secret societies designed to influence the spiritual and material affairs of life. These societies occa-



sionally convened to consult upon and direct in social and spiritual affairs. These secret societies fraternized with the people as much as was consistent, and by this means became popular, so much so that Constantine found it expedient to assume the Christian religion to secure the influence of these societies to aid him in his political designs; and at the Council of Nice convoked by him, it was determined by vote, he giving the casting vote, what books should and what should not be accepted as canonical.

It is said the selection of the manuscripts that should compose the Bible, was on this wise: They placed all the manuscripts in one place, and the Christian Fathers prayed that angels might descend and take out of the pile those portions which they approved, and they did so; and our present Bible comprises those thus brought forth, and the balance were rejected. But previous to this selection, men had made selections and had already rejected and thrown away manuscripts enough probably to have filled this house, calling them apocryphal. We do not understand why any portion should have been thrown aside as unworthy. The Bible was selected by order of Constantine, 390 years after the cross was adopted, which is supposed to have been accepted in consequence of the crucifixion of Christ.

We think the emblem of the cross had its origin in natural causes, and not in the crucifixion of Christ, which story is without any foundation.

The Catholic church organization has been made with great care, and made to embody all that was esteemed sacred by Pagans and Christians. While it carefully avoids everything specially offensive, it is sure to embody everything of a religious character which influences mankind. It preserves all the superstition and wonder of the gods and goddesses, all the emblems carved in wood, stone and other materials, which they multiply and magnify to promote their religion. The statue which they pretend is that of St. Peter is indeed the statue of Jupiter; and thus the Catholic church has preserved all the heathen gods, simply changing them into more modern saints. So of all the heathen symbols and ceremonies in the Catholic church. A Pope was chosen to give the interpretation of these symbols and ceremonies to the people, who has made their sacredness to center in him; and the result was that the Pope wielded the spiritual and political power of the world. Napoleon was the first man who dared to run counter to or to defy the power of the Pope.

The Roman Church derives its information of all that is said or is going on in the world through its confessional. The news obtained in this way is gathered up and forwarded to head-quarters, and all orders are issued to meet every new thought, act or purpose often before it is publicly uttered or consummated. The most private affairs of life are often obtained in this way and laid before their councils. Bishops were selected to make saints, and trivial things in an ordinary man's life were made the occasion of magnifying him into a saint. All this, with music, art, and every thing which appeals to the senses is brought into their service.

Aside from science, the Romish Church is more progressive than the Protestant. Catholics seldom become Protestants, but Protestants become Catholics, because their senses are captivated rather than their understanding convinced. Catholicism operates on the senses, the intellect and the religious sentiments, and controls men by exciting fears of the Pope and of Purgatory. It makes people pay for salvation, and hence they feel sure of being saved. They cannot buy a ticket clear through, but their interest is kept up by making them pay at each station.

People who can have no religion except through sight of symbols and participation in ceremonies, find their wants supplied by Catholicism. The devotees of the Catholic Church have no proper idea of God, but revere the Pope instead. They have no idea of Purgatory except that taught them by the Church; hence the great power of the Church. Until men and women do their own thinking, the Romish Church will flourish. When mankind learn that they must work their own passage to heaven, that no atonement and no confession can help them, the Protestant Church will become the Church of the people. Until then, Christianized Paganism will wield the power.

To-day our national, state and city governments are controlled by the Catholic Church. This is done through their secret clans and influences on men and things. Positive organization is essential to the success of the Protestant Church. Until such organization is brought about, the Romish Church will retain control. It is better to have a soul in a body than a body without a soul.

We believe this report presents the more essential points and assertions of Mrs. Hatch, but we are not prepared to accept them all as consistent with facts and with history.

#### Chapin and Beecher Preach Everywhere.

We are gladdened by communications from various sections of our country, like the following, showing that our suggestion is being carried out, not only in places where religious meetings are regularly held, but in the most distant places on the circumference of civilization. Chapin and Beecher are regularly preaching by proxy, and without money and without price. Not only are their sermons read

to the people, but living Spiritualism is presented and discussed. The sermons serve as pioneers of "Faith;" and spiritual facts and philosophy come in to confirm their essential truths. We copy the following paragraph from the New Brighton, Pa., Times.

A GOOD IDEA.—A number of gentlemen of this place, under the impression that it might be beneficial to have the sermons of Henry Ward Beecher read regularly, on the following Sunday after their delivery, put the idea into practice on Sunday last. There was a goodly number in attendance. Mr. Milo A. Townsend, who was the reader on this occasion, read as a preliminary, a beautiful Psalm, by Longfellow, and followed with the sermon, which was as sublime as it was simple in its language, original in its ideas, abounding in truths, practical in its bearings, and altogether just such a sermon as is suited to the times. Another will be read in School Hall, at half-past 3 o'clock on Sunday next.

#### PRISON REFORM CONVENTION—HUMANITY AROUSED.

Nothing has gratified us more, of late, and given us more hope for the new era when truth and justice shall prevail among men, than the following circular.

Hitherto, the man who was proved to have committed an offence against society so as to have his liberty restrained, has been adjudged dead—dead to kindred and friends—dead to wife and children, his affections crucified, his humanity humiliated, his use destroyed, and under this treatment and the popular sentiment, the convict must, necessarily, come out of prison (if he ever does) ten fold more the child of the devil than he was when he was put in. This is all wrong. The popular sentiment has made culprits outside of jail, and has made them tenfold worse inside. Think of it—that the prison inspectors, superintendents, agents, keepers, wardens and other officers are coming together to consider their own conduct and duties to those placed under their charge. Think of it—that they are going to consider the laws under which they act, and their relations to human needs, growth, culture, and elevation. Think of it—that they are coming together to talk about the best means to promote the interest of humanity!

What next but that the chief of devils will call a convention to consider the happiness and humanitarian interests of his writhing victims? We must say that we consider the crust of devilism broken up, and we prophesy that this convention will introduce a new code of laws for crime, and a new system of treatment—a system under which manhood will not be whipped, drowned, or crushed out, but will seek to promote elevated, harmonized, and humanized conditions. But we will defer farther remarks to a future time, and give the circular entire, as follows. We shall be at this proposed meeting.

#### CIRCULAR.

SIR: The undersigned, being engaged in the management of prisons, and believing that much good might result from a convention of all the prison officers in the United States who could conveniently attend, as well as such others who might feel interested in the subject, have ventured to call such a convention at the city of Philadelphia, on Wednesday, the 7th day of September next, at 11, to discuss the following subjects:

- 1st. What is the best system of discipline and management of convicts, with a view to their reformation and the good of society.
- 2d. What should be the capabilities and moral character of subordinate officers placed over convicts?
- 3d. What system of labor is best calculated to impress a sense of justice and right on the mind of the convict, and, at the same time, remunerate the public for the expense of his keeping?
- 4th. What is the most economical mode of managing a prison, consistent with the health and physical well-being of the convict?

These subjects, as well as such others as may come legitimately within the meaning of Prison Management and Discipline, will be expected to come before the convention for discussion.

You are particularly invited to attend, and requested to extend the invitation to such others, and to give the call such publicity as you may deem proper.

Arrangements will be made with some of the morning papers of Philadelphia to designate the place of the convention on the day of meeting.

Wm. C. Rhodes, Inspector of N. Y. State Prisons; Eli McConnell, Prison Keeper, Georgia State Prison; Amos Pillsbury, Sup't. Albany County Penitentiary, N. Y.; W. L. Seaton, Agent Michigan State Prison; F. C. Hughes, Warden Missouri State Prison; Robert P. Stull, Keeper N. J. State Prison; James F. Pendleton, Sup't Va. Penitentiary; Francis R. Dorr, Inspector Iowa State Prison; Z. R. Brockway, Sup't. Rochester Penitentiary, N. Y.; J. W. South, Warden Ky. State Prison; T. W. Miller, Warden Indiana State Prison; Daniel Webster, Warden Ct. State Prison; Edward M. MacGraw, State Prison Commissioner, Wisconsin.

#### Miss Emma Hardinge in Schenectady.

We are in receipt of a letter from the Chairman of the meetings for lectures which Miss Hardinge held in Schenectady, in which he incloses the following notice of one of her lectures from the *Evening Star* of that place. This notice embodies the main facts stated by our correspondent, and is as follows:

#### MISS HARDINGE'S SPIRITUAL TRANCE-SPOKEN LECTURE.

Quite a large audience assembled at the Court House last evening to listen to the Trance-Speaking Medium, Miss Emma Hardinge. At the instance of the chairman of the meeting, Charles Chequer, Esq., a committee of three, consisting of A. J. Thomson, Prof. Newman, and Wm. M. Colborne, were appointed to select a subject within the range of Theology, Spiritualism, or Metaphysics, as the topic of the lecture. This committee, after conferring together, presented "Arminian Theology and its History," but the speaker declined to speak upon that subject, claiming that it was a special and not a general question upon Theology, and did not come within the range of the subjects upon which she proposed to speak. The speaker proposed

substituting another question in place of the one selected by the committee, but the audience voted against this course of proceeding. Considerable confusion followed, which was quieted by the appointment of another committee, consisting of S. S. Riggs, Judge Sanders, and Col. Duane, who submitted the subject, "Have we any Ideas except those derived from Experience?" As soon as this question was submitted, the speaker instantly arose, and commenced a discourse upon it, which, to do her justice, was well arranged, eloquently delivered, abounding with frequent and beautiful illustrations. She spoke for about an hour, holding the doctrine that we have other ideas than those derived from experience. After the lecture was concluded, she proposed answering any questions which might be submitted to her, but none were propounded. In conclusion, Miss Hardinge made a few statistical remarks in regard to the progress of Spiritualism, stating, among other things, that whereas a few years ago only three Spiritualists were in the world, there are now 3,000,000, concluding her remarks with a few well spoken words of exhortation, after which the audience dispersed. We understand that she will speak again at the Court House this evening. Any newspaper report might fail to convey an exact idea of the manner or genuineness of Miss Hardinge's compliance with her advertisement, and we advise the curious to go and see and hear for themselves.

#### Mrs. Spence at Randolph, N. Y.

This gifted lady has just closed a course of six lectures at this place. She has met with the warmest reception possible from the friends of the cause she advocates, and the public generally. The place for the lectures was a large hall, which was well filled throughout the course. She closed yesterday, (Sunday,) and was listened to, both morning and evening, by a densely crowded audience. Although a door-fee was exacted, it was cheerfully paid, and was regretted nor grudged by no one. All were attentive and eager listeners, and appeared delighted, gratified, and instructed, and now feel that they have enjoyed one of the rarest intellectual banquets ever prepared for the inquiring mind. The lecturer presented her subject in language which for beauty is seldom equaled, and for force rarely excelled. Her manner is such that she fixes and holds the attention of her hearers as though they were bound by some spell of magic, or were in the embrace of the guardian angel of some enchanted ground. When her subject requires it, she clothes her thoughts in bursts of eloquence that thrill in deep and lasting impressions on the soul. When the theme is one of joy, the fixed attention and moistened eye of the listener tells that the cords of sympathy have been touched by a master hand. If the errors of the popular theology require attention, the withering sarcasm and stern deductions of illuminated reason carry conviction to the most obtuse understanding, and priestcraft.

"Starts like a guilty thing before a fearful summons."

In fine, a deep and lasting impression has been made on this community, and latent thought has been awakened that will carry the mind onward in the glorious path of human destiny. Mrs. S. may well rest assured that a most cordial welcome will ever be tendered when it shall be her pleasure to visit us again.

I have been in the street to-day, and I find the lectures are the general subject of conversation, and all seem to speak of them as possessing the highest degree of excellence. This idea is by no means confined to Spiritualists, but seems to be participated in by all.

RANDOLPH, N. Y., June 27, 1859.

#### A Man who Lives under his Hat.

We recently received a kindly fraternal letter and a draft for one hundred dollars, with a list of names to whom we were ordered to send the TELEGRAPH AND PREACHER one year, to some of whom it is a gift; but we were requested not to mention the name of the donor. He closed his letter by saying,

"My home is partly under my hat, partly under no hat at all, partly where I keep my trunk, and the world in general, but if I should change my residence I will notify you of it."

Here is an act to be emulated by those who have the means, and the acquaintances who need to be instructed in the department to which this paper is specially devoted. We shall be glad to be instrumental in serving them and their neighbors to whom they are disposed to show mercy. We can keep secrets, and won't tell who paid for their paper, without permission to do so.

#### Fourth of July.

As we make up this paper, our ears are saluted with the sound of cannon, muskets, pistols, the explosion of fire crackers, and the tramp of our citizen soldiery; while our olfactories are met by the fumes of burnt powder with which we are encountered at almost every step. The whole city is joyous in celebration of the modicum of freedom we profess to enjoy.

## LIFE IN THE SPIRIT-WORLD—No. 5.

BY GEORGE STEARNS.

Mortals that die with hatred in their hearts,  
Shriveled and cold with fostered selfishness,  
Find in the clime of disembodied souls  
No congenial company. Long they roam  
Lonely and sad, seeking companionship  
And finding none. The good they can't approach,  
The bad they can't endure. Let fancy paint,  
For words can not, the dreary solitude  
Of such as love not and can not be loved.  
No Paradise, no happy home above,  
More than on earth, without that goodly heart  
Which makes a shining face. The restless here  
Are restless there—there is no peace for such  
Without reform—until they learn to love.  
Love—few can fathom what this word imports,  
Or would, had I the wit to write it out.  
Love is the efflux of our inner life.  
Felt ere conceived, and quickened but by growth.  
'Tis what you can not make the heartless know,  
Yet 'tis their only Saviour—only door  
To sublimary or celestial bliss.  
Spirits may hate, but have no tactile power  
To harm the hated: malice can no more  
But sting itself to death. What greater curse,  
What punishment may wrath invent for sin,  
Direr than self-consuming enmity,  
Raving for vengeance, yet forever balked?

Communion is the very make of Heaven.  
Not happiness alone, but life itself,  
Depends on aliments imbibed from God  
Through Nature's willing paps. See, for support,  
How the infant clings to its mother's breast,  
And joys therein; how, when it wakes from sleep,  
It thrusts abroad its tiny hands to grasp  
The heart-strings of maternal sympathy;  
And if it reach them not, how lost it feels  
Guess by its piteous cry. Affection hears  
With answering earnestness, and that's enough:  
The mother's bosom is the baby's Heaven.

See Man commune with men for company,  
With brutes to lessen toil, with arts to please,  
With plants and minerals for competence,  
And with all Nature as the medium  
Of all the good he seeks. Who eats the most  
With appetite, must have the largest scope  
Of gustatory pleasure. So who most  
Employs his faculties of Sense and Soul  
Harmoniously, must be the happiest,  
Now and forever, here and everywhere.

The wisest man who purposes the best  
And works the hardest, not without success;  
Who plans most largely with his head and heart,  
And executes with swiftest energy,  
Knows most of his own Heaven. Action is bliss,  
And sloth its negative. 'Tis so on earth,  
And must be so in every higher sphere.  
Then dream no more of "mansions in the skies,"  
Where saints sit down for everlasting rest;  
Nor paint beatitude in idle bowers  
Through Adam lost, through Christ to be regained.  
Immortal Man! renounce that lazy hope.  
There is no home above more blest than this,  
For such as have not earned it. Go to work,  
And make thy Heaven with true endeavor here.

WEST ACTON, MASS.

## PATHETISM.

"'Tis he who gives my breast a thousand pains,  
Can make me feel each passion that he feigns;  
Enrage, compose, with more than magic art;  
With pity, and with terror, tear my heart;  
And snatch me o'er the earth, or thro' the air,  
To Thebes, to Athens, when he will, and where."

As the meeting (with an account of which my last article was concluded) broke up, Capt. Crowell invited us all to assemble at his new house the next day, at nine o'clock. He said his house was not quite finished, but he had contemplated a regular "house-warming" when it was done, and it should be dedicated by the preacher then present, if they would agree to come there, the next day.

At the hour the next morning the house was filled, and Capt. Crowell was one of the first who were "struck down." His age was 25, he weighing about 160 pounds, and it was "a sight" to see that man laid flat on his back, foaming and praying, unable to rise; indeed, he and others remained "under the influence" till nine o'clock that evening.

The next day my meeting was held at Capt. Isaiah Baker's, where scenes were developed similar to those already described. At this meeting I held some conversation with two young men, by the name of Crowell. They were shoemakers, and immediately after they went to their shop to resume the work they had left; and curious to relate, they were no sooner seated upon their benches, with their leather and their tools in their hands, than "the power of God" came upon them, and they were struck stiff and helpless! They shouted aloud for

"mercy," and the alarm was soon spread through the neighborhood, as to what had happened in the shop. Men, women and children flocked around to see and hear; and a messenger was dispatched for me to come and "pray for them." On entering the shop, it was, indeed, "a sight to behold." There were those young men paralyzed on their shoe-benches: one had a shoe on his knee, and his hammer in his hand; and the other had his awl and his waxed thread, with which he was about to commence sewing, when "the power came upon him." They were cold and stiff as a corpse, and horribly frightened. They thought God or the Devil had got hold of them sure enough; for they could neither drop their tools, nor leave their seats; and among those who crowded into the shop to see what was going on, others were similarly affected. One young man I noticed, who seemed driven, as if by some invisible power, around the shop, over some leather and against the wall, with great force.

The next Sunday a lady was seized by this "influence" in the street, and rushing up among the people, as they were leaving the Orthodox church in the morning, she addressed them in a strain of censure which affrighted and astonished all who heard her. Her eyes were set, and her muscular system very much excited; she walked around, addressing words of rebuke to one and another, as their peculiar cases seemed to require; and to the minister of that church she dealt out a double portion, as she considered him unconverted—a blind man leading the blind, the whole of whom were now ready to fall into the ditch of hell together.

Similar results followed my religious harangues in Dorchester, Boston, Dedham, Scituate, and Weymouth, Mass., in 1824 and 1825. Two men are now preaching who were "converted" "under my labors" during this year. One is the Rev. Daniel J. Robinson, now a "Second Adventist;" the other is Rev. Edward Otterman, now a clergyman in the Protestant Episcopal Church. He graduated at Brown University, in 1830, and was formerly a Methodist.

During a sermon I preached in Scituate, in the summer of 1824, a young lady, now the wife of Rev. Charles S. McReading, "fell into a state of trance," and when the meeting was over she could not leave her seat. In my meetings it was common for people to become thus affected, and I have witnessed, at these times, all those varieties of nervous phenomena which have since occurred under the name of Mesmerism, "Electrical Psychology," and Spiritualism—such as jerking, twiteling, laughing, weeping, dancing, singing, praying, preaching, rolling over like a hoop, jumping like a frog, running, groaning, coughing, gaping, kissing, shaking, beside the visions of heaven, hell, and the deep trance, which lasted sometimes for many days. My "converts" "saw the angels;" they "saw Jesus Christ," and even God and the Devil. For, it must be understood, all "revival" ministers believe in the Devil, as really as they believe in Jesus Christ. Nor would it be possible ever to "get up" a sectarian revival, where there is no previous faith in that old boss Devil. The fear of hell-fire, and the warnings against the "wiles of the Devil" who stirs up the sulphurous flames for the torment of sinners, is a part, and a necessary parcel of that mental apparatus by which all sectarian revivals are got up; and these views constitute the burden of those appeals to marvelousness and caution by which persons of a certain temperament are frightened and set to "praying for mercy," that they may escape from the "wrath to come."

L. R. S.

## CURED BY SPIRITS.

MR. EDITOR: Some people ask what good Spiritualism does, or what good it does to communicate with Spirits? There are some facts which go to prove that there is some good done in this way by healing the sick. Dr. Page, 47 West 27th-street, Healing Medium, has lately cured a Mr. Phillips, of 94 Norfolk-street, this city, of what the Doctors called a softening of the brain, after four of the "regulars" had given him up to die. He had been struck with a bar of iron on the back of the head, and knocked senseless, and remained partially unconscious and helpless in bed for over four months. By the laying on of hands by the direction of Spirits, through Dr. Page, he was greatly relieved by the first operation, and by repeated applications he has been cured.

A Mrs. Travis, of this city, was cured of consumption by Dr. Page, two years ago, and has been well ever since. She was given up by five "regulars" when the Doctor commenced to magnetize her by direction of the Spirits, and in a short time she was entirely well. There are other diseases which Dr. Page has cured by the same agency, which go to prove that Spirits come back to earth, not to do evil, but to do good to suffering humanity.

T. BAIRD. G. T. MOULTON.

## NEWS ITEMS.

THE WAR.—The R. M. steamship *Arabia*, from Liverpool on the 18th ult., brings some farther items of the pending war. A telegram from Vienna, received at London on the 16th, says that Gen. Count Schlick had taken command of the second army instead of Gen. Gyulai, and that the French had established a depot at Antwari, on the Albanian coast, and disembarked large quantities of gold coin there.

The last accounts from Napoleon's headquarters say he was concentrating his forces in order to attack the Austrians with an overwhelming force, and it was believed in Paris that a decisive battle would be fought in the course of a week.

The following bulletins had been received *via* Turin:

TURIN, 15th.—The Austrians are retreating from the Oglio, and the allied armies continue to advance.

Austrian *corps d'armée*, which had left Ancona for Pessaro, were being directed toward the lower Po, to be joined to the troops in the provinces of Venice.

Modena and Brescella are free. The numerous municipalities of the Romagna had pronounced for the national cause.

The allied army passed the Serio on the 13th, marching toward the river Oglio. Their advanced guard is at Coccaglio.

An Austrian bulletin dated Verona, 15th, says the different *corps d'armée* took their allotted positions unmolested by the enemy.

The division of Gen. d'Urban alone sustained a fight at Castinodolo with Garibaldi's bands, which, although amounting to 4,000 men with four pieces of cannon, were repulsed by the Austrians.

The official Austrian correspondence says that the organization for the defense of the Tyrolean territory was progressing. Several companies had already been drawn out, and others were getting in readiness. The mountain passes were all occupied.

A second Austrian extraordinary levy is to be terminated by the 15th of September, and the standard military stature of the men reduced.

Garibaldi's corps is represented as becoming daily more formidable. It was threatening the Southern Tyrol, where the people were getting extremely impatient of Austrian rule.

It was reported *via* Vienna, that extensive preparations were making for attacking the allies.

The French fleet in the Adriatic have received powerful reinforcements, and it was expected a landing would shortly be attempted between Venice and Trieste. The first detachment of siege flotilla had left Toulon for the Adriatic. It is asserted that the French were about to occupy Ancona.

The mobilization of the Prussian army, together with the additional hostile attitude of Germany, had created great uneasiness.

Kossuth had passed through France, en route for Italy.

A letter from St. Petersburg says if Prussia allows herself to be goaded into menacing steps, Russia will concentrate troops on the Gallician frontiers, and send detachments of her fleet to the Prussian Baltic ports.

The Rev. Mr. —, an eccentric preacher in Michigan, was holding forth not long since in Detroit. A young man arose to go out when the preacher said: "Young man, if you'd rather go to hell than hear me preach, you may go!" The sinner stopped and reflected a moment, and saying respectfully "Well, I believe I would," went on.

The grape crop, we learn from the vine-growers, is exceedingly promising. One gentleman, who has ten acres in grapes, thinks he will make this fall, "if nothing happens," about 6,000 gallons of wine. Another gentleman, who has a vineyard of eight acres, anticipates a crop of 1,000 gallons to the acre! Last year he had orders for 5,000 gallons of wine, and made only eight hundred gallons.—*Cincinnati Gazette*.

A TERRIFIC FEAT.—M. Emile Blondin, a Frenchman, crossed Niagara River on a tight rope, drawn from shore to shore a hundred and fifty feet above the rushing torrent, on Thursday of last week. Such a case of foolhardiness, we believe, is not to be found on record.

WHOLESALE DECAPITATION.—Ninety-five clerks were discharged from the New York Custom House on Thursday of last week. Their united salaries make over \$100,000 a year.

Among the passengers in the *Europa*, which sailed from Boston for Liverpool on Wednesday, were the Hon. Rufus Choate, George S. Hilliard and Amasa Walker, and Mr. T. B. Curtis and several female Curtii.

BALLOON VOYAGE.—Professors Wise, Gager and La Montain were to have left St. Louis on Friday last, in a balloon, for the Atlantic coast.

TERRIBLE RAILROAD ACCIDENT.—A terrible accident occurred on Tuesday of last week on the Michigan Southern Railroad, by the breaking of a culvert as the cars were passing over it, precipitating cars into the stream, drowning and otherwise killing some thirty-eight, and hurting several more.

Rev. Dr. Odenheimer has accepted the appointment to the vacant bishopric of New Jersey, and will soon be consecrated at Richmond, Va. The suggestion of his friends in Philadelphia in regard to the establishment of a permanent fund in the New Jersey diocese, to insure the payment of the Bishop's salary, has been listened to, and a subscription for that purpose already opened, which Mr. James Potter, of Princeton, N. J., has headed with a gift of \$1,000.

The Spiritualists of Central Massachusetts held a picnic on Thursday, on an old Methodist camp-ground in Sterling. Among the speakers was Mr. Lorenzo Grover of Shirley, a Shaker.

The Connecticut Senate have passed a bill providing for a Convention to frame a new Constitution for the State. The bill provides for submitting the question to the people, Oct. 3, 1859, and if the vote is in favor, the Convention shall be held in Hartford, Jan. 2, 1860, and the electors are to pass upon their work, April 2, 1860. If a majority favor the new Constitution, it is to go into operation on the 4th day of July, 1860. It remains to be seen how the bill will fare in the House.

DEATH OF A PHILANTHROPIST.—The Boston papers announce the death in that city of Mr. John Augustus, a gentleman long and well known in Boston in connection with his benevolent exertions in behalf of poor criminals, the latter years of his life being almost entirely spent in ameliorating their condition by becoming bondsman for their good behavior, and providing means and opportunities that would tend to a reformation.

## ANECDOTE OF ROSSINI.

This eccentric musical composer, whose fame as a comic writer is now complete throughout the world, tells the following anecdote of himself:

"The Austrians, soon after the fatal attempt at Murat, in 1815, occupied Bologna. He had emigrated from his native village of Pesaro, in the adjoining legation, and had been at work in his new abode upon the 'Barber of Seville.' Some time before the arrival of the Austrians he had won the people's hearts by a superb national song, which was not calculated to render his future stay in the country agreeable. But to depart was now impossible, without an Austrian passport. He presented himself, therefore, at the headquarters of the Austrian commander and made his request. The officer looked at him askant. 'Your name and calling?' he asked. My name, replied Rossini, 'is Isaacchino, and I am a composer of music; not, however,' he added, 'like that mad fellow Rossini, who writes revolutionary songs. My forte is military music; and, by the way, your excellency, I have taken the liberty to compose a march in honor of the new garrison, which I humbly solicit may be honored by your excellency's band.' So saying, he took a manuscript from his pocket, and opening it at a piano which stood by, played an inspiring martial air, not, however, from the manuscript. The commander was enchanted. He summoned the band-master, and handing him the music, ordered the march for the next day's review. The composer had been dismissed, meanwhile, with passport and remuneration. The supposed new march was to be performed the following evening upon the public square. Certain well-known and spirit-stirring notes appeared to electrify the people. A mighty chorus resounded, as with one accord, throughout the city, and, to the inexpressible confusion of the commandant, his own garrison band was upholding a thousand revolutionary voices in the *Bolognese* of Rossini. 'Luckily for my shoulders,' added the veteran composer, with a sly grimace, 'I was by that time half way to Genoa.'"

**THE SIN OF DANCING.**—James L. Corning, the Presbyterian minister of Buffalo, whose lectures on "The Christian Law of Amusement" have occasioned some comments, is in favor of dancing, at least as it is practiced "on the Highlands of Scotland and the green swards of Switzerland and in the rural districts of Germany." He objects strongly to fashionable suppers and parties, and would seem to speak, in the following passage, not without personal observation:

"Why, I have sat beside a professing Christian woman in one of the beautiful parlors of a fashionable metropolitan avenue, whose jeweled neck, and ears, and fingers, and dazzling brocade, as much as said to the assembled guests, 'none of your dresses cost as much as mine,' and then I have seen her go into the supper-room and eat enough to make a swine have gripes of conscience, and then come out, obese, and panting for breath, made marvelously religious by sandwiches and champagne, and wind up the farce with a pious discourse on the sin of dancing. Now, I think that if she had transported a portion of her conscience from her slippers to her stomach, though she might have an inch or two less of phylactery, the loss would have been compensated by several additional yards of Christian consistency."

**EXTRAORDINARY DISCOVERY.—Photographing Sound.** In another part of our columns will be found the details of a very singular discovery of M. L. Scott, by means of which sounds may be made to record themselves, whether these sounds are those of musical instruments, or emitted by the voice in singing or speaking. Professor Wheatstone, during his recent visit to Paris, was invited by the Abbe Moigno to inspect the papers on which these sounds had printed themselves, and is said to have been greatly surprised and pleased with what he saw. The mark produced on paper by a particular note is invariably the same; so, also, if a person speaks, the tone of voice in which he speaks is faithfully recorded. As yet, no practical advantage has been obtained by this discovery; but M. Scott is sanguine that in course of time he will so far improve his apparatus that it will be capable of printing a speech, which may be written off verbatim, to the great saving of the labor of Parliamentary reporters.—*The Photographic (Eng.) News.*

**EXTRACT OF WORDS.**—The following anecdote is related of an Eastern monarch, and is exceedingly suggestive: "The monarch had a library containing books enough to load a thousand camels. 'I cannot read all this,' said he. 'Select the cream and essence of it, and let me have that.' Whereupon the librarian distilled this ocean of words down to thirty loads. 'Too bulky yet,' said the monarch. 'I have not time to read that.' Whereupon the thirty loads were double-distilled, and a selection was made sufficient to load a single ass. 'Too bulky yet,' said the monarch. Whereupon it was treble-distilled, and the only residuum was these three lines, written on a palm-leaf:

This is the sum of all science: *Perhaps.*

This is the sum of all morality: *Love what is good, and practice it.*

This is the sum of all creeds: *Believe what is true, and do not tell all you believe.*

**GREAT BEAR FIGHT BETWEEN ONE OLD BEAR, THREE CUBS, TWO LITTLE BOYS AND A DOG.**—A subscriber writing to us from North Twin Dam, June 3, thus tells us of a bear fight that took place on the farm of Col. Thomas Fowler, on the 30th ult. One of the boys was sent to drive the cows home, which were about one hundred rods from the house, at the edge of the woods, where he saw an old bear and her two cubs. He halloed to his elder brother, some fourteen years of age, to come to him with a pistol. He brought one of Ramsdell's ten-inch pistols, as the other had a gun loaded with shot only. John, for that was his name, fired the pistol at the bear's head, and she then went up a tree, where her cubs were. The old bear turned to come down and give battle; the boys then fired again, and the bear came down and took for the boys. John took the gun from the other boy, and mauled her over the head until he bent it badly, and the dog made such inroads upon her right flank at the same time, that she was forced to give battle to him—the dog—which enabled the boys to put an end to the bear. They then killed two cubs, and went home with one live one to their mother (being the only person in the house) with as much honor of victory as General Scott or Taylor in the Mexican war.—*Piscataquis (Me.) Observer.*

## FUN NOT CONFINED TO MAN.

The following extract is taken from a work entitled, "Passions of Animals:"

"Small birds chase each other about in play, but perhaps the conduct of the crane and trumpeter is the most extraordinary. The latter stands on one leg, hops about in the most eccentric manner, and throws somersets. The Americans call it the mad bird, on account of these singularities. Water birds, such as ducks and geese, dive after each other and clear the surface of the water with outstretched neck and flapping wings, throwing abundant spray around. Deer often engage in sham battle or trial of strength, by twisting their horns together and pushing for the mastery.

"All animals pretending violence in their play, stop short of exercising it; the dog takes the precaution not to injure by his bite; and the orang outang, in wrestling with his keeper, pretends to throw him, and makes feints of biting him. Some animals carry out in their play the semblance of catching their prey; young cats, for instance, leap after every small and moving object, even to the leaves that are strewn by the autumn wind; they crouch and steal forward ready for the spring; the body quivering, and the tail vibrating with emotion, they bound on the moving leap, and again spring forward to another. Beng-gel saw young jaguars and cougars playing with round substances, like kittens. Birds of the magpie kind are the analogues of monkeys—full of mischief, play and mimicry. There is a story of a tame magpie, that was seen busily employed in a garden gathering pebbles, and with much solemnity and a studied air buried them in a hole made to receive a post. After dropping each stone, it cried "currack!" triumphantly, and set off for another. On examining the spot, a poor toad was found in this hole, which the magpie was stoning for his amusement."

## A GOOD WORD FROM COBDEN.

Richard Cobden has sailed on his return to England. In a letter to a friend, declining a public entertainment on the ground that he would have to talk politics perforce, he says:

"I have long entertained a strong opinion, that the less England and America canvass each other's domestic politics, and the more they discuss their own, the better it will be for the friendship of the two nations, and for the improvement and stability of their institutions.

Still, I can not but lament the want of a public opportunity, before leaving this continent, of expressing my gratitude for the numberless courtesies and the touching acts of kindness which I have experienced in my travels in the United States. Everywhere I have found myself among friends; and the farther I traveled into the interior, the more did the hospitality and the kindness of the people make me fancy myself at home."

## PERSONAL AND SPECIAL NOTICES.

## Dodworth's next Sunday.

Mrs. Cora L. V. Hatch will lecture at Dodworth's Academy next Sunday, morning and evening.

## Lamartine Hall, cor. 8th Avenue and 29th-street.

Regular meetings every Sunday. Morning, preaching by Rev. Mr. Jones; afternoon, conference or lecture; evening, circle for trance speakers.

## Mrs. Spence at Providence.

Mrs. Amanda M. Spence will lecture at Providence, R. I., the second, third, fourth, and fifth Sundays in August. Invitations to lecture, directed to 534 Broadway, New York, will be responded to.

## National Convention of Spiritualists.

A national Spiritualists' Convention will be held at Plymouth, Mass., on the 5th, 6th and 7th days of August next. Dr. H. F. Gardner, of Boston, will preside. Judge Edmonds, N. P. Tallmadge, Prof. Brittan, A. J. Davis, Emma Hardinge, and Mrs. Hatch will be among the speakers.

## Miss Amelia Jenny Dods.

This young lady, whose lectures on Spiritualism made such a favorable impression on the Brooklynites last winter, is prepared to respond to the calls of those who desire her services in the lecturing field. She may be addressed No. 62 Laurence street, Brooklyn, N. Y.

## R. P. Ambler

Will speak at Salem, July 10th and 31st inclusive; and at Providence, the first three Sundays of August. Correspondents will govern themselves accordingly.

## Miss Hardinge's Movements.

Emma Hardinge will conclude her summer engagements at Oswego, Buffalo, Oswego, Schenectady, etc. In September Miss Hardinge will start for the West. South and North,—speaking in October at St. Louis, in November at Memphis, and in December at New Orleans. Miss Hardinge returns to Philadelphia in March, 1860. Address till next October, 8 Fourth Avenue, New York.

## A Family School at Jamestown, Chautauque Co.

Where a pleasant home is furnished, and the best discipline for the development of all the faculties in pupils of all ages and both sexes. Each is led to think for himself and express his own idea, and no tasks are assigned to be committed to memory. The next year commences Monday, May 2, but pupils will be received at any time. Terms, \$4 per week, \$3 per term for books and stationery, use of library and periodicals. O. H. WELLINGTON, M. D., Principal.

## Please take Notice!

We have struck off surplus copies of the back numbers of the present volume of this paper, which we designed to use as specimens to send to the address of those persons in different sections of our country whose names and residences our patrons may furnish, hoping they may be induced thereby to subscribe.

J. N. S. is informed that no such work as that to which he refers in his note, has been published.

## WHOLESALE PRICE CURRENT OF PRODUCE &amp; MERCHANDISE.

<b>Ashe</b> —Duty: 15 ¢ ct. ad val.	<b>Leather</b> —(Sole)—Duty: 15 ¢ ct. ad val.
Pearl, 1st sort, 100lb..... 5 50 @	Oak (Sl.) Lt. ¢ lb..... 31 @ 33
Pearl, 1st sort..... 5 75 @	Oak, middle..... 31 @ 34
	Oak, heavy..... 29 @ 32
<b>Bread</b> —Duty: 15 ¢ ct. ad val.	Oak, dry hide..... 28 @ 30
Pilot, ¢ lb..... 4 1/2 @ 5	Oak, Ohio..... 28 @ 30
Fine Navy..... 3 1/2 @ 4	Oak, Son. Light..... 28 @ 31
Navy..... 2 1/2 @ 3	Oak, all weights..... 36 @ 38
Crackers..... 5 @ 8	Hemlock, light..... 24 1/2 @ 25
	Hemlock, middling..... 25 @ 26
<b>Bristles</b> —Duty: 4 ¢ ct. ad val.	Hemlock, heavy..... 22 1/2 @ 24 1/2
Amer. gray and white..... 30 @ 50	Hemlock, damaged..... 20 @ 22
	Hemlock, prime do..... 14 @ 15
<b>Candles</b> —Duty: 15 ¢ ct.	<b>Lime</b> —Duty: 10 ¢ ct. ad val.
Sperm, ¢ lb..... 40 @ 41	Rockland, common..... @ 65
Do. pt. Kingslands..... 50 @ 51	Lump..... @ 75
Do. do. J. & M. Y..... 52 @	
Adamantine, City..... 18 @ 19	<b>Molasses</b> —Duty: 24 ¢ ct. ad val.
Adamantine, Star..... 17 @ 18	New Orleans, ¢ gal..... 43 @ 44
	Porto Rico..... 30 @
<b>Cocoa</b> —Duty: 4 ¢ ct. ad val.	Cuba Muscova..... 28 @ 31
Maracaibo in bd. lb..... @	Trinidad, Cuba..... 30 @ 31
Guayaquil in bd..... 12 @ 12 1/2	Card., etc., sweet..... 24 @ 26
Para, in bond..... 10 @	
St. Domingo, in bond..... 7 1/2 @ 8	<b>Nails</b> —Duty: 24 ¢ ct. ad val.
	Cut, 4d and 6d ¢ lb..... 3 1/2 @ 3 3/4
<b>Coffee</b> —Duty: 15 ¢ ct. ad val.	Wrought, American..... 7 @ 7 1/2
Java, white, ¢ lb..... 14 1/2 @ 15	
Bali..... 10 1/2 @ 10	<b>Oils</b> —Duty: Palm. 4; Olive. 24; Linseed,
Brazil..... 10 @ 11 1/2	Sperm (foreign fisheries) and Whale,
Laguayra..... 11 @ 11 1/2	or other Fish, (foreign), 15 ¢ ct. ad val.
Maracaibo..... 10 1/2 @ 12	
St. Domingo, cash..... 9 1/2 @ 9 1/2	Florence, 30 ¢ ct..... @
	Olive, 12b. b. and bx..... 3 70 @ 4 25
<b>Flax</b> —Duty: 15 ¢ ct. ad val.	Olive, in c. ¢ gal..... 1 15 @ 1 25
American, ¢ lb..... 8 @ 9 1/2	Palm, ¢ lb..... 10 @
	Linseed, com. ¢ gal..... 63 @ 64
<b>Fruit</b> —Duty: not d'd, 30. Dry F., 8 ¢	Linseed, English..... 62 1/2 @ 63
ct. ad val.	Whale..... 50 @ 55
Rais, Fd. ¢ 1/2 ck..... @	Do. Refined Winter..... 63 @ 65
Rais, bel. and bx..... 2 30 @	Do. Refined Spring..... 55 @ 57
Curants, Zic. ¢ lb..... 5 1/2 @ 6	Sperm, crude..... 1 55 @ 1 38
	Do. Winter, unbleached..... 1 35 @ 1 40
<b>Flour</b> —Duty: 15 ¢ ct. ad val.	Do. Bleached..... 1 40 @ 1 45
State, Superfine..... 6 20 @ 6 40	Eleph. refined, bleached..... 78 @ 80
Do. Extra..... 6 60 @ 7 00	Lard Oil, S. and W..... 90 @ 95
Ohio, Ind. & Ill. fl. h..... @	
Do. do. Superfine..... 6 45 @ 6 60	<b>Provisions</b> —Duty: Cheese. 24; al
Do. Extra..... 6 75 @ 8 00	others, 15 ¢ ct. ad val.
Do. Roundhead..... 6 50 @	Pork, mess, ¢ bbl..... 17 00 @ 17 12
Do. Superfine..... 6 50 @ 6 65	Do. prime..... 14 75 @ 15 00
Do. Extra..... 6 50 @ 7 55	Do. prime mess..... 18 00 @ 18 50
Ill. & St. Louis sup. & fan..... 7 55 @ 8 50	Beef, prime mess, (tee) 22..... @ 28 00
Do. Extra..... 7 75 @ 8 50	Do. mess west'n, rep'd..... 11 00 @ 14 50
Mich. Wis. & Iowa extra..... 7 00 @ 7 75	Do. extra repacked..... 14 00 @ 14 50
South, Baltimore, super..... 7 20 @ 7 50	Do. country..... 8 50 @ 9 25
Do. Extra..... 7 50 @ 8 50	Do. prime..... 6 75 @ 7 25
Georgetown & Alex. sup..... 7 25 @ 7 65	Beef Hams..... 14 50 @ 17 50
Do. Extra..... 7 75 @ 8 50	Cut Meats, Hams s't & p..... 7 1/2 @ 8 1/2
Petersburg & Rich. sup..... 7 80 @ 8 25	Do. Shoulders..... 6 1/2 @ 7
Do. Extra..... 8 50 @ 9 50	Do. Sides, dry s't d' in c's..... 8 1/2 @ 9
Tenn. & Georgia, sup..... 7 50 @ 7 75	Eng. Bacon, sh't mid. bxs..... 10 @ 10 1/2
Do. Extra..... 8 00 @ 9 00	Do. Long..... 9 1/2 @ 10
	Do. Cumberland..... 8 1/2 @ 9
<b>Grain</b> —Duty: 15 ¢ ct. ad val.	Bacon Sides, W'n s't d' cas..... 9 1/2 @ 10
WHEAT—O. Ind. & Ill. w. 1..... @ 1 85	Lard, prime, bbls & cts..... 11 1/2 @ 11 3/4
Do. winter red. 1..... @ 1 75	Do. kegs..... 12 1/2 @ 12 3/4
Do. spring..... 95 @ 1 00	No. 1, in bbls. & cts..... 12 1/2 @ 12 3/4
Milwaukee club..... 1 20 @ 1 30	Do. Grease..... 10 1/2 @ 10 3/4
Michigan, white..... 1 70 @ 1 75	Tallow..... 10 1/2 @ 10 3/4
Do. Red..... 1 25 @ 1 40	Lard Oil..... 90 @ 1 00
Tenn. and Kent. white..... 1 85 @ 2 00	
Do. Red..... 1 65 @ 1 75	<b>Rice</b> —Duty: 15 ¢ ct. ad val.
Canada, white..... 1 45 @ 1 50	Ord. to fr. ¢ cwt..... 3 75 @ 4
Do. club..... 1 80 @	Good to Prime..... 4 25 @ 5
Southern, white..... 1 65 @ 2 00	
Do. Red..... 1 65 @ 1 80	<b>Salt</b> —Duty: 15 ¢ ct. ad val.
CORN—Western mixed..... 86 @ 87	Turk's Is. ¢ bush..... 20 @ 21
Del. & Jer. yel..... 90 @ 93	St. Martin's..... @
Southern white..... 86 @ 90	Liverpool, Gr. ¢ sack..... 95 @ 98
Do. yellow..... 90 @ 95	Do. Fine..... 1 25 @ 1 27
Rye..... 96 @ 98	Do. do. Ashton's..... 1 50 @
Oats..... 45 @ 55	
Barley..... 60 @ 70	<b>Seeds</b> —Duty: FREE.
	Clover, ¢ lb..... 8 @ 8 1/2
<b>Hay</b> —	Timothy, ¢ tce..... 16 50 @ 18 50
N. R. in bails, ¢ 100 lb..... 60 @ 65	Flax, American, rough..... 2 00 @
<b>Hemp</b> —	<b>Sugars</b> —Duty: 24 ¢ ct.
Russia, cl. ¢ tun..... 180 00 @ 200 00	St. Croix, ¢ lb..... @
Do. shot..... 175 00 @ 180 00	New Orleans..... 5 1/2 @ 7 1/2
Manilla, ¢ lb..... 6 1/2 @ 7	Cuba Muscova..... 5 @ 6 1/2
Sisal..... 5 1/2 @ 6	Porto Rico..... 9 1/2 @ 9 3/4
Italian, ¢ tun..... 200 00 @ 200 00	Havana, B. and Y..... 9 1/2 @ 9 3/4
Jute..... 85 00 @ 80 00	Manilla..... 7 1/2 @ 8 1/2
American dew-r..... 145 00 @ 155 00	Stuarts' D. R. L..... @ 10 1/2
Do. do. Dressed..... 210 00 @ 220 00	Stuarts' do. do. F..... 9 1/2 @ 10
	Stuarts' do. do. G..... @ 9 1/2
<b>Hides</b> —Duty: 4 ¢ ct. ad val. R. G. and	Stuarts' (A)..... 9 1/2 @
B. Ayres. 20c 24lb ¢ lb..... 26 1/2 @ 27	Stuarts' ground ext. sup..... @
Do. do. gr. s. C..... 13 @ 13 1/2	
Orinoco..... 23 1/2 @ 24	<b>Tallow</b> —Duty: 8 ¢ ct. ad val.
Sav. Juan..... 17 @ 17 1/2	American, Prime..... 10 1/2 @ 11
Savanna, etc..... 17 @ 17 1/2	
Maracaibo, s. and d..... 18 @ 23	<b>Teas</b> —Duty: 15 ¢ ct. ad val.
Maranah, ox, etc..... 17 @ 18 1/2	Gunpowder..... 25 @ 40
Motonoras..... 22 @ 22 1/2	Hyson..... 28 @ 60
P. Cab. (direct)..... 21 1/2 @ 23	Young Hyson, Mixed..... 17 @ 55
Sav. Cruz..... 23 @	Hyson Skin..... 10 @ 32
Dry South..... 17 @ 17 1/2	Twankay..... 10 @ 32
Calcutta Buff..... 13 1/2 @ 14	Ning and Oolong..... 19 @ 50
Do. Kips, ¢ pce..... 1 65 @ 1 80	Powchong..... 19 @ 22
Do. dry salted..... 1 10 @ 1 15	Ankol..... 23 @ 25
Black, dry..... 1 15 @ 1 20	Congou..... 25 @ 28
<b>Honey</b> —Duty: 24 ¢ ct. ad val.	<b>Wool</b> —Duty: 24 ¢ ct. ad val.
Cuba, ¢ gal..... 65 @ 67	A. Sax. Fleece, ¢ lb..... 56 @ 60
Cuba, (in bond)..... 58 @ 60	A. F. B. Merino..... 51 @ 65
	A. 1/2 and 1/4 Merino..... 45 @ 50
<b>Hops</b> —Duty: 15 ¢ ct. ad val.	A. 1/2 and 1/4 Merino..... 40 @ 43
1857, East and West..... 3 @ 5	Sup. Pulled Co..... 40 @ 45
1858, East and West..... 7 @ 14	No. 1 Pulled Co..... 35 @ 37
	Extra Pulled Co..... 50 @ 52
<b>Iron</b> —Duty: 24 ¢ ct. ad val.	Peruv. Wash..... uom.
Pig, English, and Scotch..... 24 00 @ 24 50	Valp. Unwashed..... 10 @ 13
Bar, Frit, T.V.F..... 97 50 @ 100 00	S. Amer. Com. Washed..... 10 @ 13
Bar, Sw. or sixes..... 87 50 @ 90	S. Amer. E. R. Washed..... 15 @ 18
Bar, Am. rolled..... 80 00 @	S. Amer. Unw. W..... 9 @ 9 1/2
Bar, English, refined..... 54 50 @	S. Amer. Cord'a W..... 20 @ 25
Bar, English, com..... 45 @ 47 50	E. I. Wash..... 18 @ 20
Sheet, Russia, 1st qual..... @	African Unwashed..... 9 @ 16
Sheet, Russia, 2nd qual..... @	African Washed..... 16 @ 28
Sheet, Eng. and Am..... 3 @ 11 1/2	Smyrna Unwashed..... 14 @ 18
	Smyrna Washed..... 23 @ 28



